

Islamic Studies

Grade 5

Molvi Abdul Aziz
MA, English Literature

DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

Islamic Studies

Grade 5

ABOUT THE BOOK

The present series covers all areas of Islamic studies: *tafseer, hadeeth, tawheed, fiqh, seerah*, and general etiquette relating to different areas and situations. Every effort has been made to ensure that the material presented in the series is authentic, and most of the terms are presented in their original Arabic script, along with the transliteration and the translation of their meanings. This also applies to supplications which have to be memorised in their Arabic version. The aim here is to help the reader read the original text and understand its meaning. Each lesson is followed by exercises covering questions about the lesson.

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All praise belongs to Allah; we praise Him and seek His help and forgiveness. We seek refuge in Allah from the evil of our own selves and from our sinful deeds. Whomever Allah guides, there is none to misguide him, and whomever He leads astray, none can guide him. We bear witness that there is no god worthy of worship except Allah, alone, and we bear witness that Muhammad is His servant and Messenger. We pray to Allah the Almighty to bestow His peace and blessings upon Prophet Muhammad, upon his good and pure family, as well as upon all the noble companions and those who follow them in righteousness until the Day of Judgement.

Given the dire need for Islamic studies material in schools incorporating the subject in English, Darussalam has endeavoured to publish an Islamic Studies series covering all the grades, from grade one through grade twelve.

The series will cover all areas of Islamic studies: *tafseer, hadeeth, tawheed, fiqh, seerah,* and general etiquette relating to different areas and situations. Given the importance of authentic Islamic knowledge, every effort has been made to ensure that the material presented in the series is authentic. Also, given the importance of Arabic Islamic terms, most of the terms are presented in their original Arabic script, along with the transliteration and the translation of their meanings. This also applies to supplications which have to be memorised in their Arabic from. The aim here is to help the reader read the original text and understand its meaning. Each lesson is followed by exercises covering questions about the lesson.

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Publisher's Note

The series aims to acquaint the student with the teachings of Islam in every aspect: beliefs, practices and moral conduct. The series, with its unique features, certainly fills a gap in this area which has long been partially neglected.

The present breathtaking work was initiated by an expert in the field of education, Maulvi Abdul Aziz, MA. English literature, who held different posts in the field including that of Senior Administrative Officer in the Department of Private Education, Ministry of Education, Dubai, UAE, from 1982 to 2002.

The current project also owes its existence in its present form to a number of people who made informative suggestions, particularly Al-Arabee Ben Razzouq, College of Languages and Translation, Imam Muhammad ibn Saud University, Riyadh, who undertook the painstaking task of checking the authenticity of the material presented in the series, proofreading the text as well as adding references to certain quotations from the Qur'an and the hadeeth. Special thanks also go to Sheikh Abdul-Qawiy Luqman, Al-Madeenah University graduate, for his interesting suggestions and to Mr. Zulfiqar Mahmood who conscientiously applied his expertise in the field of graphic design to produce the series in a superb shape.

We pray to Almighty Allah to reward our endeavours and to make the present series abundantly beneficial to students in all stages of education as well as to any one who reads them.

Abdul Malik Mujahid

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CONTENTS

Chapter		Page Number
1	Tawheed: Oneness of Allah	1
2	Ar-Risaalah (The Message)	8
3	Al-Akhirah (Life after Death)	14
4	Surat at-Teen (The Fig)	19
5	Surat al-Qadr (The Decree)	23
6	Surat az-Zalzalah (The Earthquake)	27
7	Surat al-Aadiyaat (The Racers)	32
8	Surat al-Qaari'ah (The Striking Hour)	36
9	Surat at-Takaathur (Greed for More and More)	40
10	Surat al-Humazah (The Slanderer)	44
11	Surat Quraysh	48
12	Surat al-Maa'un (Help)	51
13	Surat al-Kaafiroon (The Disbelievers)	54
14	Prophet Muhammad (ﷺ)	57
15	Prophet Muhammad (ﷺ)	61
16	Prophet Muhammad (ﷺ)	66
17	Prophet Muhammad (ﷺ)	69
18	Prophet Muhammad (ﷺ)	76
19	Prophet Muhammad (ﷺ)	81
20	Prophet Muhammad (ﷺ)	86
21	Prophet Ayyub (عليه السلام)	92
22	Prophet Alyaas (عليه السلام)	96
23	Prophet Yunus (عليه السلام)	101
24	The Best Use of Time	105
25	Ammar ibn Yaasir (رضي الله عنه)	110
26	Safiyyah bint Abd al-Muttalib (رضي الله عنها)	113
27	Ruqayyah bint Muhammad (رضي الله عنها)	115

CONTENTS

Chapter		Page Number
28	Kindness to parents	117
29	The Qur'an is th Word of Allah	121
30	Fingerprints-The Unique Creation of Allah!	124
31	Islamic Dress Code	127
32	Etiquette of Eating and Drinking	132
33	The Friday Prayer	136
34	As-Sunan ar-Raatibah	140
35	Al-Witr Prayer	142
36	Dhikrullaah (Remembrance of Allah)	145
37	Du'aa (Calling upon Allah)	150
38	Some Sayings of the Prophet (ﷺ)	158

Tawheed: Oneness of Allah

Chapter 1



Tawheed is the most important belief in Islam. It means that Allah is One, Supreme and there is nothing like Him. Allah says in Surat al-Ikhlaas,

He is Allah, the One.
Allah, the Everlasting Sustainer of all,
He has not given birth and was not born;
And no one is comparable to Him.

Tawheed means Allah alone is the Creator. He is the only power behind the universe and the sole source of its guidance. He knows everything, sees everything and has power over everything. He is Eternal and is beyond human knowledge and reasoning. This does not mean that Allah is so far away that He cannot possibly know or care about what He created. On the contrary, He is close

to all of us. He listens to our prayer when we call on to Him. It is Allah Who created us and so He knows everything about us. In fact, He is nearer to us than our jugular veins. Everything in the universe belongs to Allah.

Allah knows everything. If a calamity strikes, it is for a reason He knows, even if we do not understand why it has happened.

Shirk

When someone likens anyone or anything to Allah, suggests in anyway that other people or things share Allah's creative power with Him or have the knowledge or ability to guide or to forgive – this then is the sin of shirk. If someone worships others besides Allah, he has also committed the sin of shirk.

A prophet cannot be god. In fact, no prophet of Allah ever claimed he was a god. Isa (عليه السلام) was a prophet. It is true that he worked miracles but he did so by the command of Allah. Allah has no equal or partner.

Allah is the Giver of life. He keeps things alive and provides for their needs. He was not created by anyone or anything. He has always been and will always be. He is the First and the Last.

He creates what He likes, and He is never tired of creating. He is the Creator. There is no one and nothing that can be compared with Him.

He was not born, and He has no father or mother. He is not in need of children to live after Him or help Him. He has no wife. He is One and without a partner. Therefore, we should not worship any of the following because it is shirk to do so:

(1) Any created beings such as men, angels, animals or the dead in their graves!

(2) Any created objects such as trees, mountains, stones, rivers, statues, idols or pictures.
(3) Man-made gods and goddesses.

Shirk means associating others with Allah in worship. It is the opposite of Tawheed. If someone associates anyone or anything with his Creator in worship, he becomes a mushrik. Tawheed rejects all kinds of shirk. A mushrik worries and relies on material things. Shirk makes a person believe in superstitions.

Tawheed is the Key to Paradise

Allah has forbidden Paradise to those who commit the sin of shirk. Shirk is the worst kind of injustice. Anyone who associates partners with Allah will never enter Paradise. The people of Tawheed will be admitted into Paradise because Tawheed is the key to it. The gates of Paradise will not open for anyone without this key, or for anyone who has a key that lacks teeth. The teeth of this key are shahadah, salah, zakah, sawm and hajj.

Anyone who acquires the right key in this life, the key of Tawheed along with its teeth, by following Allah's commands, will come on the Day of Judgement to the door of Paradise with the only key that opens it. He will not be kept out, unless the burden of his sins remains with him.



Paradise is the home of the pure. Hell is the home of impurities.

1 Tawheed: Oneness of Allah

Allah's Power

Allah is One. He commands and forbids. He creates and provides. He causes death and gives life. He decrees and delivers. He elevates and lowers. He changes night into day. He alternates the days of people and nations, replacing one with another.

What Allah wills comes into being in the manner He wills it. His orders and His decrees are fulfilled in the heavens, in the farther corners of the earth, beneath it, in the seas and every other part of the universe. He originates what He wills. His knowledge encompasses all things. He keeps account of everything. His Mercy and Wisdom envelops all things. Allah's power is limitless.

His Hearing

Allah's hearing encompasses all voices. Yet they do not mix with each other. Rather, He hears everything very clearly.

His Sight

Allah's sight envelops all visible things. He sees everything. The hidden for Him is visible and the secret for Him is public. He knows what is secret. He even knows what is in a person's mind and heart!

Allah is extremely Great

Allah forgives sins. He alleviates sufferings and hardships. He teaches the ignorant and guides those who are astray. He directs the confused and helps the desperate. He feeds the hungry and clothes the naked. He cures the sick and forgives sins. He accepts the repentance of the sinners and rewards the righteous. He helps the oppressed, humbles the arrogant and steadies those who stumble.

He covers our faults and gives us safety from fear. He gives generously and that does not lessen in the least what He possesses. He is All-Powerful; the whole earth will be in His grip on the Day of Judgement, and the heavens will be folded in His Right Hand.

No sin is too great for Him to forgive. No need is too great for Him to fulfil. However, He never forgives the sin of shirk.

He is the King without a partner. He is Unique without equal

Everything perishes except His Face. Every kingdom fades except His Kingdom. Every shade will be withdrawn except by His permission and Mercy. When He is obeyed, He appreciates. When He is disobeyed, and sought for forgiveness He overlooks and forgives.



If all the trees on earth were pens and all the seas with seven others added to them were ink, and those pens were to write with that ink, both the pens and ink would be exhausted, but the words of Allah's unlimited knowledge or those describing His attributes and His grandeur or praise of Him would not.

Allah has the Most Beautiful Names and the perfect Attributes. We must believe in their great underlying meanings and describe Allah the Almighty in a manner that suits His Majesty without likening His Attributes to any of those of His creatures.

1 Tawheed: Oneness of Allah

All acts of worship, such as invocation, trust, fear and sacrifice, should be directed to Him alone. We should invoke none but Allah, rely on none except Allah, seek no one's help except Allah's help and seek no one's refuge but Allah's refuge.

Exercises

A. Fill in the blanks with suitable words.

1. Tawheed means _____ of Allah.
2. Allah has not given birth and was not _____.
3. _____ was a prophet.
4. _____ is a sin that Allah will never forgive.
5. Allah's _____ encompasses all voices.

B. Are these statements true or false? In the box provided, write ***T*** if the statement is true or ***F*** if it is false.

1. Allah knows all the secrets we keep in our hearts. ☐
2. Since Almighty Allah was not born, He has no father or mother. ☐
3. The teeth of the key of Tawheed are shahaadah, salah, zakah, sawm and hajj. ☐
4. Our needs are too much for Allah to fulfil. ☐

Exercises

C. Answer the following questions.

1. What is Tawheed?

2. What is shirk?

3. Name some attributes of Allah you studied in this chapter.

4. Are we allowed to worship rivers, statues, graves etc.? Whom should we worship, and why?

Ar-Risaalah (The Message)

Chapter 2



Ar-Risaalah is an Arabic word which means message. It is man's duty to serve Allah, his Creator. It is his duty to submit to His Will. This is the teaching of Islam.

The Mercy of Allah

Obviously, man cannot do this unless Allah lets him know what His Will is! How should he live his life on earth? How can he decide whether a particular action is right or wrong, good or bad?

But Allah is Just. He is Merciful. He is the Creator of man. He knows all his needs. He, therefore, revealed His Will through His prophets and messengers. He gave man a code of conduct through these prophets and messengers. Ar-Risaalah – the message – is a link between Allah and humanity. A rasool is a prophet. He is a messenger of Allah.

What is wahy?

A message communicated directly from Allah to a prophet's heart or through Angel Jibreel (عليه السلام) is called wahy, or revelation. Allah is the only source of guidance to human life. Man must submit to this guidance as ultimate and final. Allah revealed His guidance as ultimate and final. Allah revealed His guidance to human beings chosen by Him for this purpose. These chosen human beings are called prophets.

Number of Prophets

Allah sent many prophets and messengers at different times between Adam and Prophet Muhammad (ﷺ). Only Allah knows the number of them. Adam (عليه السلام) was the first of the prophets, and Muhammad (ﷺ) was the last prophet and messenger. He was sent as a mercy to all the nations.

Of these prophets and messengers, twenty-five Prophets are mentioned by name in the Qur'an. They are:
(1) Adam, (2) Idrees, (3) Nuh, (4) Salih, (5) Shu'ayb, (6) Hud, (7) Ibraaheem, (8) Lut, (9) Isma'eel, (10) Is'haq, (11) Ya'qub, (12) Yusuf, (13) Yunus, (14) Musa, (15) Harun, (16) Ayyub, (17) Dawood, (18) Sulaiman, (19) Ilyas, (20) Al Yasa', (21) Dhul Kifl, (22) Zakariyyaa, (23) Yahya, (24) Isa, and (25) Muhammad (May Allah's peace and blessings be upon them all)

The messengers did not choose to do the work of guiding people themselves. In fact, it was Almighty Allah who chose them. The four prominent prophets before Muhammad (ﷺ) were Nuh, Ibraaheem, Musa and Isa.

The Qur'an teaches us that every human community received a messenger who spoke to them in their language. The essence of the message of all the prophets was the same – to call their people to worship only Allah and not to commit the sin of shirk!

2 اَلرِّسَـــالَـــة
Ar-Risaalah (The Message)

Prophet Muhammad (ﷺ) was the last in a long succession of prophets. He was the Seal of all the Prophets who had gone before him. The prophets were all human beings. They were given the same message – Allah is One and His Commands are to be obeyed. Allah refers to all the prophets as Muslims because all of them submitted to His Will. All of them followed the Straight Path. They were all His true and faithful slaves. They submitted to His Will in every part of their lives. Allah gave many of them books.



The Revealed Books

The Revealed Books include:

At-Tawrah (Torah) – revealed to Musa (عليه السلام).
Az-Zaboor (Psalms) – given to Dawood (عليه السلام).
Al-Injeel (the Gospels) – the teachings given to Isa (عليه السلام).

Each of these books was originally a complete revelation, but they became all corrupted.

The Zaboor, Tawrah and Injeel were changed in various ways. Bits were left out. Many things were forgotten. Many fragments that were not part of them were added to them.

The Qur'an, which Allah revealed to Prophet Muhammad (ﷺ), is the only book that Allah has protected. It is the eternal Book that came to confirm the true and original message of Islam and to stand witness over the previous books by approving the truth and disproving falsehood in them. In fact, it is Allah's message to all mankind, not only to Arabs.

It is part of every Muslim's faith to believe and respect all the prophets of Allah. The Qur'an mentions that Allah sent a messenger to every nation in the world. The Qur'an makes it necessary that a Muslim should believe in all of Allah's prophets and messengers.

If someone rejects any of Allah's prophets or messengers, he becomes a disbeliever. Prophethood came to an end with Prophet Muhammad (ﷺ). With his coming, Allah completed the religion of Islam. Allah revealed the Qur'an to Prophet Muhammad (ﷺ) through Angel Jibreel (عليه السلام) over a period of twenty-three years.

Prophethood is Central to Islam

After Laa ilaaha illallaah we recite Muhammadur-Rasulullaah, which means Muhammad (ﷺ) is the Messenger of Allah. This means that we accept and believe that Muhammad (ﷺ) is the prophet through whom Allah sent us His guidance the Qur'an.

Prophet Muhammad (ﷺ) showed us the best way we should follow to lead our lives. His life was the Qur'an in practice. The surest way to understand the Qur'an and follow its message is to learn what Allah's Messenger (ﷺ) said and did. We should try to understand his sayings and actions and follow into his footsteps.

Once Allah's Messenger (ﷺ) gives his decision and judegment on any matter, no believing man or woman has any right to question, doubt, disobey or keep in his mind any feelings of disapproval. He must submit to him willingly.

Exercises

A. Match the following

	A	B		
1	Ar-Risaalah	a	First Prophet	1 ___
2	Az-Zaboor	b	Final Messenger	2 ___
3	Wahy	c	Seal of the Prophets	3 ___
4	Muhammad	d	Prophethood	4 ___
5	Adam	e	Given to Dawood	5 ___
		f	Message sent from Allah to a prophet	

B. Unscramble

1. prophet was Adam (عليه السلام) first the.
2. all Prophets the Muhammad (ﷺ) of was Seal the.

C. Answer these questions.

1. Name four books Allah revealed to some of His messengers.

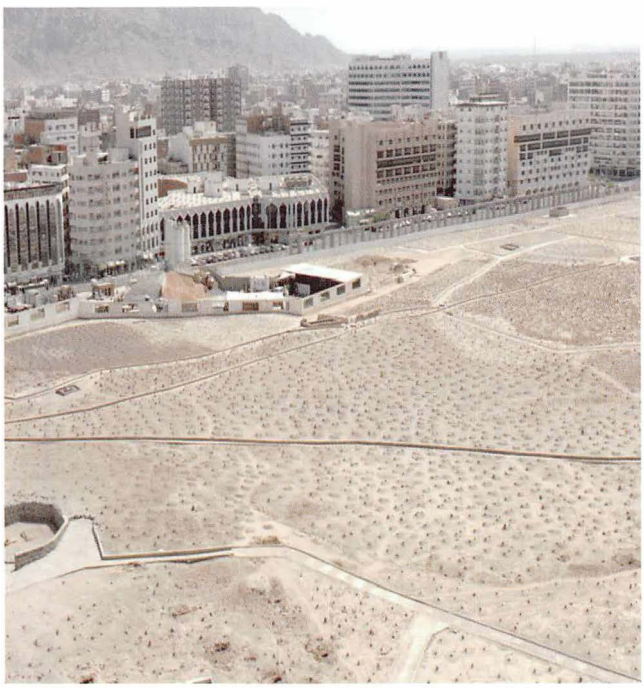
2. Name at least 10 prophets.

Exercises

3. Who was the first prophet and who was the last?

4. Name the four prominent prophets that came before Muhammad (ﷺ).

Chapter 3



Allah has created death and life so He may test which of us is best in deeds. Our role in this life is to live, as our Creator desires us to live: to surrender to Him and worship Him alone. Allah has given us the faculties of hearing and seeing. He has given us two eyes, a tongue and a pair of lips. He has also given us the ability to think and understand the difference between right and wrong. He has given us free will – the freedom to choose – and has shown us the Straight Path through His Last Messenger (ﷺ).

Allah created us and to Him we will return. We are on our journey towards the hereafter. Only Allah knows when, how and where we will die. We do not know how much longer we will live on this earth, but we do know that one day we will certainly die and return o our Lord.

Al-Akhirah – Life after Death

The world has continued its course throughout the ages since the time of Adam (عليه السلام), but this will not go on forever! The day will come when this world will come to an end. After that, all men from Adam to the end of time will be brought to life for judgement.



We must give an account of our conduct. We must face the consequences of how we live our life on this earth. This judgement will be made only after our earthly life has ended. Almighty Allah, Who knows everything, Who is All-Powerful and All-Just, will judge us fairly.

Islam teaches us that human life is divided into three parts – the temporary life on earth, the life of barzakh between this life and the Day of Judgement and the eternal life that will follow. Since our earthly life is very short in comparison with the afterlife, it is clear that the eternal life is far more important, and so we must work hard to get to Paradise.

Allah has given us the freedom to choose between right and wrong, but when this life comes to an end, Allah will call everyone to His presence; some people will be sent to Paradise, while some others will be sent to Hellfire, depending on whether they followed His Straight Path or the path of Satan.

اَلْآخِـرَة – اَلْحَيَاةُ بَعْـــدَ الْمَوْت

Al-Akhirah – Life after Death

After death comes the afterlife which begins with life in the barzakh – a life between this life and resurrection. On the Day of Judgement, no one else's love or help can free others from their sins. Everyone stands alone before Allah, answerable only for himself. Everyone will get justice in full. No one will be wronged even by an atom's weight.

Everything we do in our lives is recorded. Even the smallest of incidents will be displayed before our eyes on the Day of Judgement. The Judgement will be final. No one will escape it. Paradise will be the reward for those who did good actions, and Hellfire will be the punishment for those who disobeyed Allah and were ungrateful to Him. The Qur'an describes the delights and pleasures of Paradise as well as the punishments of Hell in detail. This is what the Prophet (ﷺ) came to convey and this is what gives meaning and purpose to our lives.

Allah's Messenger (ﷺ) once said that on the Day of Judgement, no person will move from the presence of Allah unless he has answered the following five questions:

1. How he spent his life,
2. How he spent his youth,
3. How he earned his wealth, and
4. How he spent it,
5. What he did about his knowledge. (At-Tirmidhee)

Let us then start to prepare for the Akhirah today. It is better for us to obey Allah and His Messenger (ﷺ) and avoid the path of Satan. Let us act while we have time!

Al-Akhirah – Life after Death

Let the thought of what awaits us at the end of this life – death, Judgement, Heaven or Hell – help us to 'live wisely'. May the teachings of the Qur'an and the teachings of the Prophet (ﷺ) always be our light, our guidance and our strength!

Exercises

A. Fill in the blanks with suitable words.

1. Allah has given us the freedom to choose between _____ and _____.

2. Everything we do in our lives is _____.

3. Hellfire will be the punishment for those who _____ Allah and were _____ to Him.

4. _____ will be the reward for those who did good actions.

5. No one will be _____ on the Day of Judgement because Allah is Just.

Al-Akhirah – Life after Death

Exercises

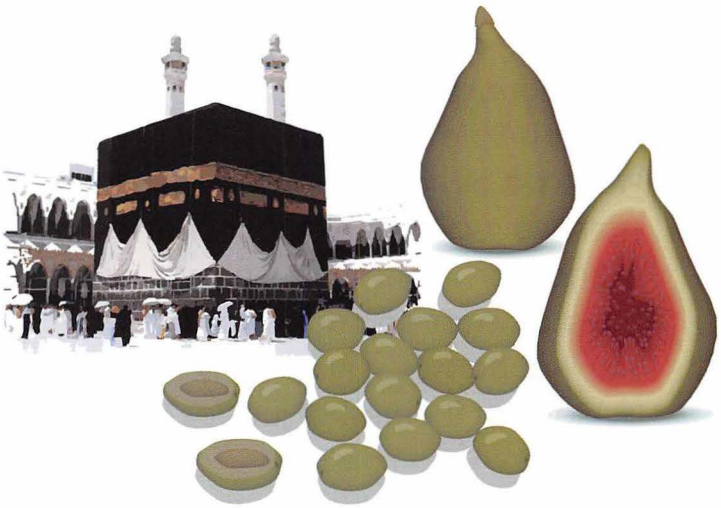
B. Answer these questions.

1. Why has Allah created life and death?

2. Mention a few things that will happen when this world comes to an end.

3. Mention the five things we will be asked about on the Day of Judgement.

Chapter 4



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلتِّينِ وَٱلزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ﴿٣﴾

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ

﴿٥﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ ﴿٧﴾ أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ ﴿٨﴾

سُورَةُ التِّيـــــن

Surat at-Teen (The Fig)

In the Name of Allah, Most Kind, Most Merciful.

1. By the fig and the olive,
2. And Mount Sinai,
3. And this Safe Land;
4. We have certainly created man in the best form;
5. Then we reduced him to the lowest of the low,
6. Except for those who believe and do right actions; they will have a never-ending reward.
7. So what causes you to deny the Judgement after this?
8. Is Allah not the Best of judges?

This surah of eight verses was revealed in Makkah and takes its title from the first word 'at-Teen' which means fig.

"By the fig and the olive and Mount Sinai and this Safe Land"



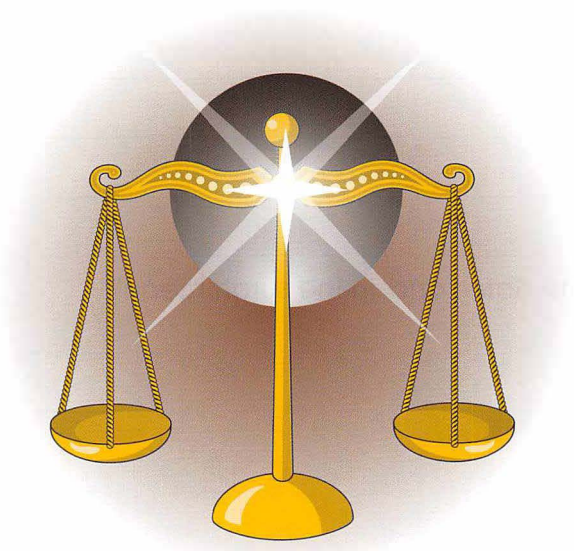
Allah swears by these four things and says that He created man in the finest mould. The fig and the olive are well known fruits. The fig and the olive offer an example of wholesome health-giving fruits.

Mount Sinai is the place where Allah spoke to Prophet Musa (عليه السلام), and the 'Safe Land' is Makkah, where the Qur'an was first revealed.

Allah then says that He created man in the best image and form. He then reduced him to the lowest of the low; that is, Hellfire. After this attractiveness and beauty, the destination of those who disobeyed Allah will be Hellfire. However, those who believe in Allah and follow His guidance will not be among them; rather, they will have a reward without end. Some scholars said that ' the lowest of the low' also means old age.

This surah ends by asking about that which causes people to deny the Final Judgement.

It is a fact that many of the worst criminals are not caught or punished in this life. Likewise, many God-fearing people who do their best in this life are not rewarded. Allah will surely hand out exact justice to His creatures in the end!



Is Allah not the Best of judges? This means Allah the Almighty is indeed the best of judges Who does not do any injustice to anyone. It is in absolute Justice that He will establish the Day of Judgement, and He will then reward the good people and punish the evil ones.

سُورَةُ التِّيـــــن

Surat at-Teen (The Fig)

Exercises

A. Fill in the blanks with suitable words.

1. Surat at-Teen was revealed in _____.
2. Allah created man in the best _____.
3. Then He reduced him to the _____ of the low.

B. Answer these questions.

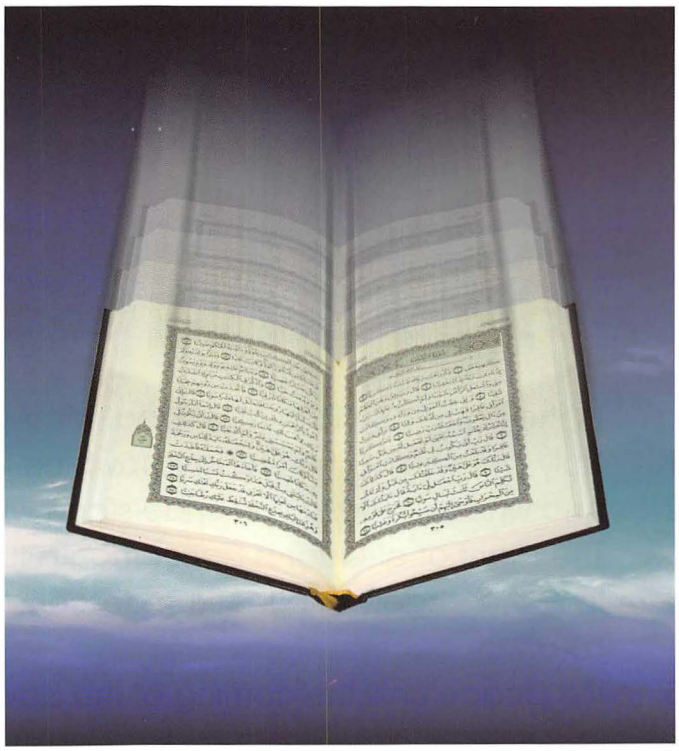
1. What are the four things by which Allah the Almighty swears in Surat at-Teen?

2. What does the 'Safe Land' in the surah mean?

C. Memorisation

Learn this surah by heart.

Chapter 5



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

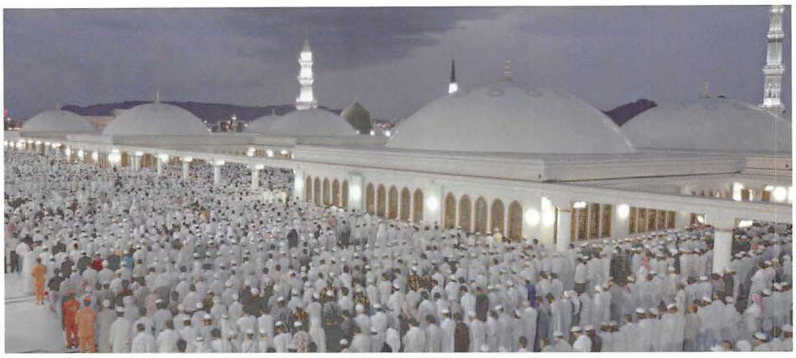
إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ﴿١﴾ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ﴿٢﴾

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ

فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴿٥﴾

سُـــورَةُ الْقَـــدْر

Surat al-Qadr (The Decree)



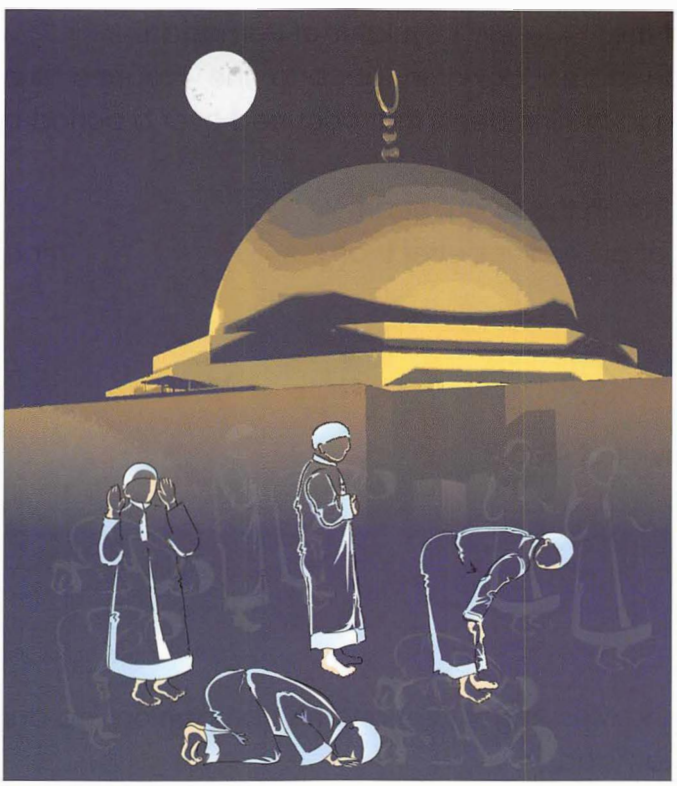
In the name of Allah, Most Kind, Most Merciful.

1. Truly, We sent it (the Qur'an) down on the Night of al-Qadr.
2. And what will make you understand what the Night of al-Qadr is!
3. The Night of al-Qadr is better than a thousand months.
4. In it, the angels and the Ruh descend by the permission of their Lord with decrees.
5. It is peace until the coming of the dawn.

Allah tells us that He sent down the Qur'an during Laylat al-Qadr (the Night of Decree), which is a blessed night. Laylat al-Qadr occurs during the month of Ramadan. Allah sent down the entire Qur'an from al-Lawh al-Mahfoodh (The Preserved Tablet) to the House of Might (Baitul-'Izzah), which is in the lowest heaven. Then it came down in parts to the Prophet Muhammad (ﷺ) according to the incidents that occurred over a period of twenty-three years.

The Prophet (ﷺ) mentioned that the Night of Decree falls on one of the odd-numbered nights of the last third of Ramadan (21st, 23rd, 25th, 27th or 29th). During these last ten days, Allah's Messenger (ﷺ) and his companions used to spend all of their time in the mosque in seclusion (I'tikaaf). They used to pray and recite the Qur'an and waited anxiously for this special night on which the angels come down to the earth with Allah's Commands.

The angels descend during this night because of its great blessings. They come down with blessings and mercy. The Ruh in the verse means Angel Jibreel (عليه السلام). Some scholars said that during this night, all matters are decided, and the times of death and provisions are also decided during it.



The Prophet (ﷺ) once mentioned that there is a night in Ramadan which is better than a thousand months, and that whoever is deprived of its good he has truly been deprived. He also once said, "Whoever stands (in prayer) during the Night of al-Qadr with faith and expecting reward (from Allah), he will be forgiven for his previous sins." (Muslim)

There is peace on this night because Satan cannot do any evil or harm until the coming of dawn.

Exercises

A. Fill in the blanks with suitable words.

1. Laylat al-Qadr occurs during the month of _____.
2. It is one of the _____ nights of Ramadan.
3. The Qur'an came down in parts to the Prophet Muhammad (ﷺ) according to the incidents that occurred over a period of _____ years.
4. The word Ruh in this surah means _____.
5. The Night of al-Qadr is better than _____ months

B. Answer these questions.

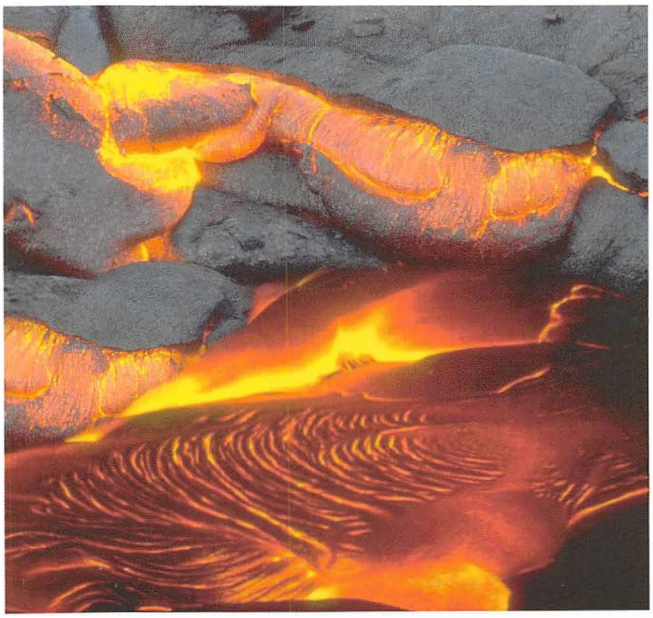
1. What is Laylat al Qadr?

2. What did the Messenger (ﷺ) and his companions do during the last ten nights of Ramadan?

C. Memorisation

Learn this surah by heart.

Chapter 6

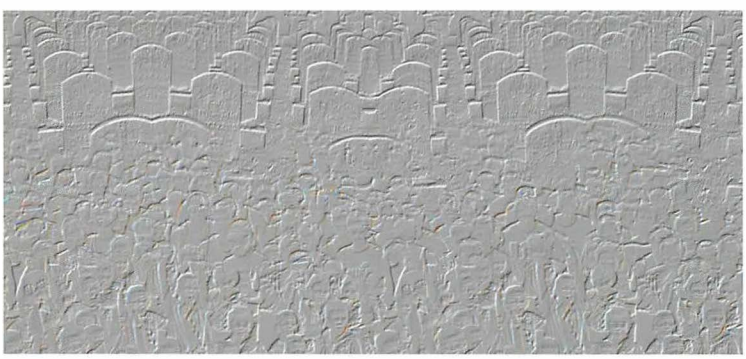


بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا زُلۡزِلَتِ ٱلۡأَرۡضُ زِلۡزَالَهَا ﴿١﴾ وَأَخۡرَجَتِ ٱلۡأَرۡضُ أَثۡقَالَهَا
﴿٢﴾ وَقَالَ ٱلۡإِنسَٰنُ مَا لَهَا ﴿٣﴾ يَوۡمَئِذٖ تُحَدِّثُ أَخۡبَارَهَا ﴿٤﴾
بِأَنَّ رَبَّكَ أَوۡحَىٰ لَهَا ﴿٥﴾ يَوۡمَئِذٖ يَصۡدُرُ ٱلنَّاسُ أَشۡتَاتٗا
لِّيُرَوۡاْ أَعۡمَٰلَهُمۡ ﴿٦﴾ فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا
يَرَهُۥ ﴿٧﴾ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ﴿٨﴾

In the Name of Allah, Most Kind, Most Merciful

1. When the earth is shaken with a great quake,
2. And the earth gives up its burdens,
3. And man exclaims, "What is the matter with it?"
4. On that Day it will report its news,
5. Because your Lord will inspire it.
6. On that Day people will proceed in scattered groups to be shown their actions,
7. So whoever does an atom's weight of good will see it,
8. And whoever does an atom's weight of evil will see it.

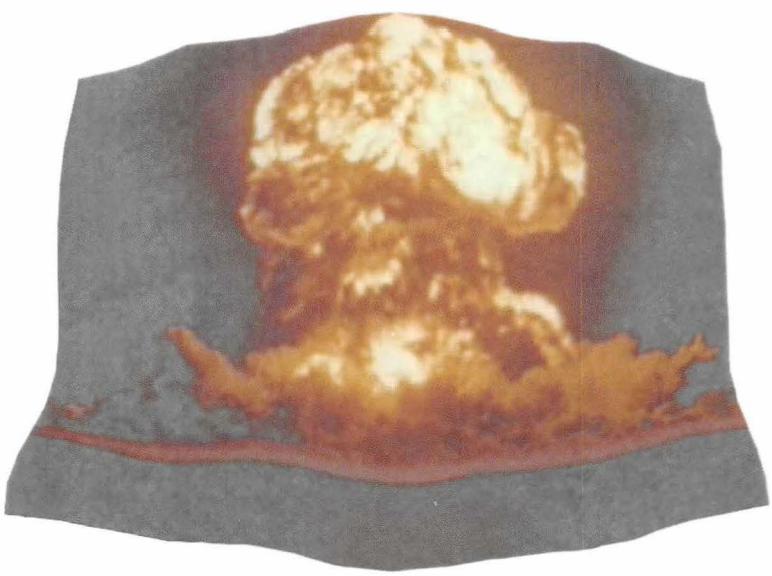


This surah of eight verses was revealed in Makkah. It gives a powerful vision of the fearful events of the Day of Judgement when all men will be gathered together to reap the fruit of their deeds.

The great earthquake of the Day of Judgement will shake the earth over and over again. The earth will throw out its treasures and the dead. All the people who ever lived since the time of Prophet Adam (عليه السلام) will be brought to life again. People at first will be in shock. They will be confused and amazed to find themselves awakened. They will wonder, "What is happening? What is wrong with the earth?"

Allah the Almighty will command the earth to speak about the actions people did on it in this life. People's own tongues, hands and feet, eyes and ears, and even their skins will also speak out about the deeds they committed with them. The reckoning will be so accurate that an atom's weight of actions will be counted on that terrible day.

"On that day people will proceed in scattered groups to be shown their actions". This means that they will be divided into different groups, some will be happy while others will be miserable; some will be sent to Paradise, while others will be sent to Hellfire. The separation of people into the Company of the Right Hand, the Company of the Left Hand, or the Companions of the Garden, and the Companions of the Fire, the good-doers and the evildoers is an example of these groupings.



6 سُـــورَةُ الزَّلْزَلَـــة
Surat az-Zalzalah (The Earthquake)

Exercises

A. Match the following.

	A		B
1	Surat az-Zalzalah	a	will be shown his actions on the Day of Judgement.
2	Everyone	b	are the Companions of the fire.
3	Whoever does an atom's weight of good	c	has eight verses.
4	People will ask,	d	"What has happened to it?"
		e	will see it.

B. Complete the following sentences.

1. The earth will be shaken with a great _____ .
2. On that day it will _____ its news, because your _____ will inspire it.
3. On that day people will proceed in _____ to be shown their _____ .

C. Answer these questions.

1. What will the state of people on the Day of Judgement be?

Exercises

2. Where was this surah revealed?

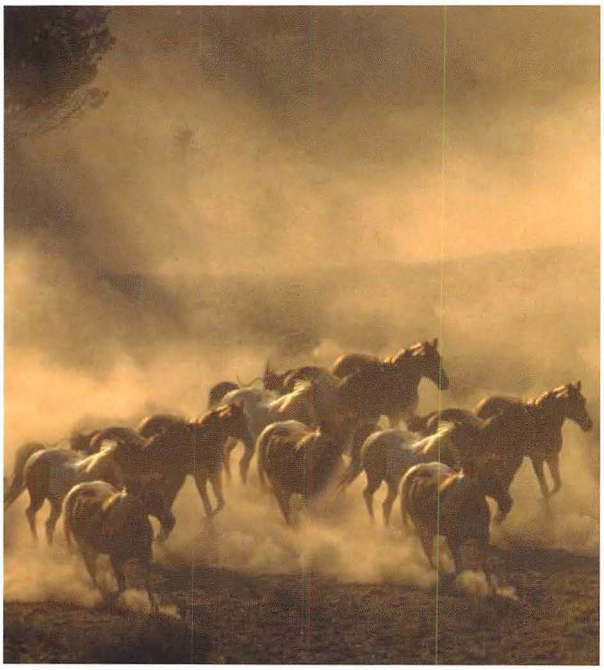
3. How are you preparing yourself for that dreadful day?

4. According to what will people be divided on the Day of Judgement?

D. Memorisation

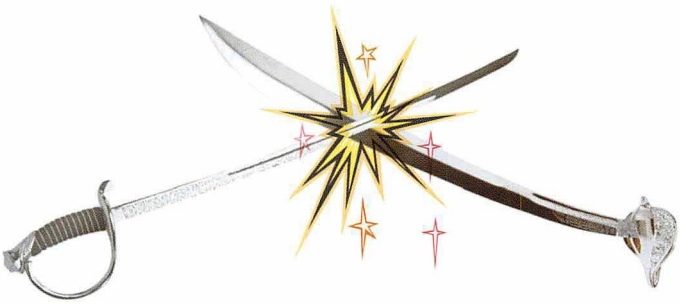
Learn this surah by heart.

Chapter 7



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْعَٰدِيَٰتِ ضَبْحًا ﴿١﴾ فَٱلْمُورِيَٰتِ قَدْحًا ﴿٢﴾ فَٱلْمُغِيرَٰتِ صُبْحًا
﴿٣﴾ فَأَثَرْنَ بِهِۦ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِۦ جَمْعًا ﴿٥﴾ إِنَّ ٱلْإِنسَٰنَ
لِرَبِّهِۦ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُۥ لِحُبِّ
ٱلْخَيْرِ لَشَدِيدٌ ﴿٨﴾ ۞ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ ﴿٩﴾
وَحُصِّلَ مَا فِى ٱلصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌۢ ﴿١١﴾



In the Name of Allah, the Most Kind, the Most Merciful.

1. By the charging horses panting hard,
2. Striking sparks of fire (by their flashing hooves),
3. Raiding at full gallop in the early dawn;
4. Raising a trail of dust behind them,
5. And plunging into the middle of the enemy!
6. Man is indeed ungrateful to his Lord,
7. And indeed he bears witness to that fact;
8. Truly, he is passionate in his love for wealth.
9. Does he not know that when the contents of the graves are poured out,
10. And the secrets of the breasts are made known?
11. Indeed, their Lord will know everything about them on that day!

This surah was revealed in Makkah. It consists of eleven verses. The surah can be divided into three sections for the purpose of study.

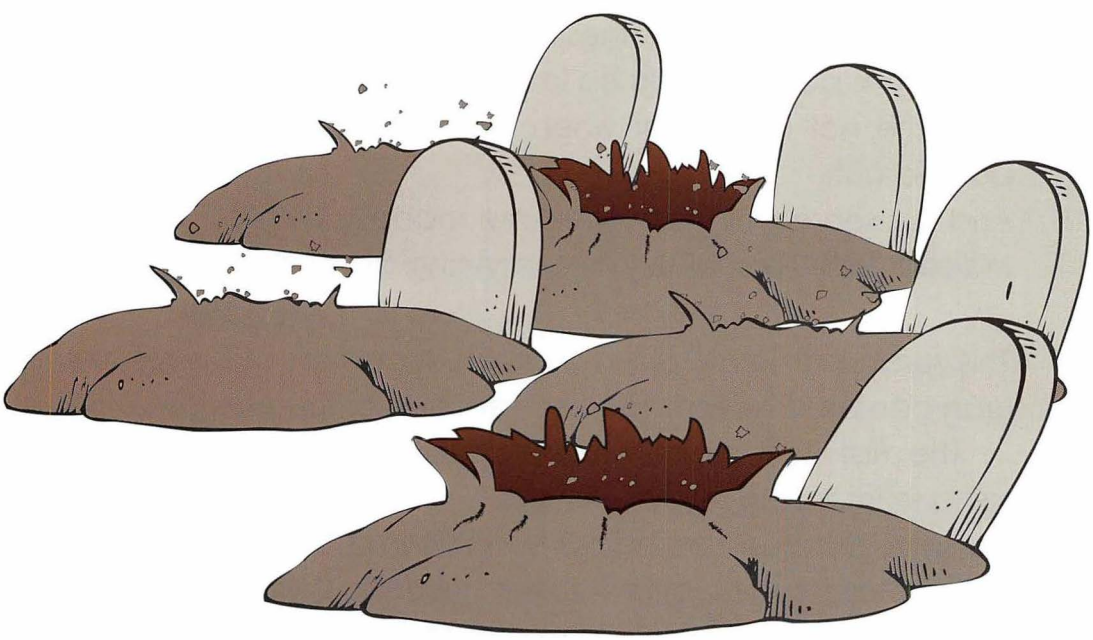
1. The first is a series of oaths by horses in a state of war, engaging in intense activity (verses 1-5).

These verses describe horses in battle in a vivid style. Horses are noble. They are brave and faithful animals. If trained, they can patiently perform many useful tasks for man. They can travel under dangerous conditions, carry their masters through the raging battles, cross rivers and climb mountains.

2. The second section consists of three verses. These three verses state that man is ungrateful to Allah and loves wealth with passion (verses 6-8).

The truth is that in our time we need the energy to guard ourselves against the condition mentioned in these verses. A man can collect a lot of wealth; the fact is he cannot take any of it with him when he dies. It will not help him in the least when he has to stand before Allah to be judged.

3. The third section is a reminder to such people of the Day of Resurrection when what they hide (even from themselves) will be open to all, and particularly to Allah who is al-Khabeer, that is, the One Who knows about everything and everyone.



Exercises

A. Complete the following sentences.

1. Man is indeed _____ to his Lord.
2. Truly, he is passionate in his _____ for wealth.

B. Answer these questions.

1. Where was this surah revealed?

2. How many verses does it contain?

3. What does Allah swear by in Surat al-Aadiyaat?

4. What does this surah teach us?

C. Memorisation

Learn the surah by heart.

Chapter 8



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْقَارِعَةُ ﴿١﴾ مَا الْقَارِعَةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ
﴿٣﴾ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾
وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ﴿٥﴾ فَأَمَّا
مَن ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ
﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ
﴿٩﴾ وَمَا أَدْرَاكَ مَا هِيَهْ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾



In the Name of Allah, Most Kind, Most Merciful

1. The Striking Hour!
2. What is the Striking Hour?
3. And what will make you know what the Striking Hour is?
4. It is the day when people will be like moths, scattered about,
5. And the mountains will be like wool, fluffed up.
6. As for him whose scales are heavy (with good deeds),
7. He will live a pleasant life.
8. But as for him whose scales are light,
9. He will have his home in al-Haawiyah,
10. And what will make you know what it is?
11. (It is) a blazing fire.

This surah was revealed in Makkah. It consists of eleven brief verses. The surah paints a vivid and fearful picture of the Day of Resurrection, which is here called al-Qaari'ah, 'the Striking Hour', the knocking or pounding one.

Al-Qaari'ah is one of the names of the Day of Judgement. It has this name because it strikes hearts and ears with its frightening events. On that day, there will be an ear-splitting blast, and people will be scattered about like moths or locusts. They will be bewildered at what is happening to them. Even the mighty mountains on that day will become like carded wool that has begun to wear out and be torn apart.

On that day, the scales will be set up, and everyone's deeds will be weighed on these special scales in Allah's Court of Justice. People will be of two types:

1. Those whose good deeds outweigh their evil deeds, and who will therefore be commanded to enter Paradise.
2. Those whose evil deeds outweigh their good deeds, and who will therefore be commanded to enter the Fire of Hell.

When that day comes, people will recall what they had been doing in this life. Good people will be given their records of deeds in their right hands, while the evil ones will receive theirs in their left hands.

The records of deeds will reveal people's actions in this life. People will not be able to deny them.



Exercises

A. Are the following statements true or false?

1. Al-Qaari'ah means the slanderer. ☐
2. This surah was revealed in Makkah. ☐
3. Everyone's deeds will be weighed on that day. ☐
4. It is a day on which people will be like moths, scattered about. ☐

B. Answer these questions.

1. Describe the two types of people who will be divided according to their deeds.

2. Mention some ways in which people will not be able to hide their bad actions.

C. Memorisation

Learn this surah by heart.

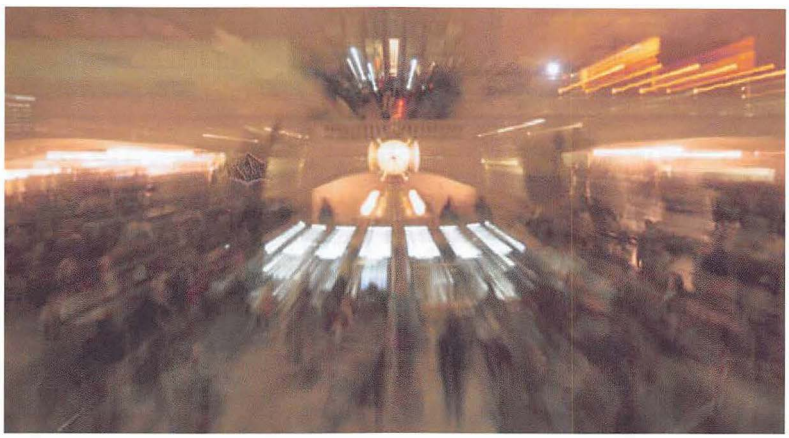
Chapter ٩



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

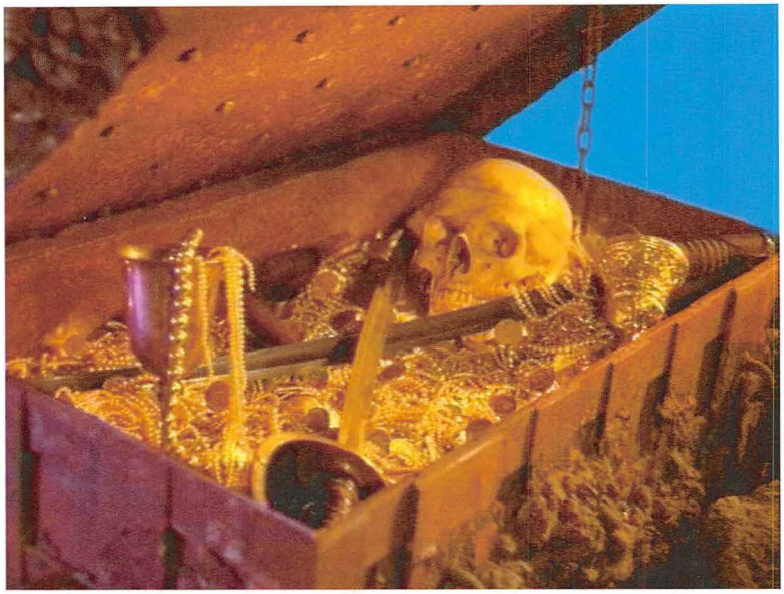
أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ
تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ
عِلْمَ ٱلْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ ٱلْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا
عَيْنَ ٱلْيَقِينِ ﴿٧﴾ ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ﴿٨﴾

In the Name of Allah, Most Kind, Most Merciful



1. Competing with each other in (worldly) increase diverts you,
2. Until you reach the graves.
3. No, but you will soon come to know!
4. Again no, surely you will come to know!
5. No, if you only knew now with sure knowledge,
6. You will surely see the Hellfire,
7. Then you will surely see it with the eye of certainty.
8. Then, you will surely be asked that day about (life's) pleasures.

This surah was revealed in Makkah. It consists of eight verses. The surah is a warning to those who are occupied in this life only with the love for this world and its pleasures. They devote much of their time to making more and more money and collecting more and more material possessions. The afterlife does not cross their minds at all. This attitude is very common today. It diminishes all human societies in our technological age. The term 'at-takaathur' means 'striving greedily for worldly increase'. It shows man's obsessive passion for more and more comforts, more and more material goods, more and more power, without ever thinking about the hereafter.



Allah the Almighty urges mankind to abandon the worship of this world. The worship of the worldly things blinds man to the realities of this life and the life to come. Such people are not prepared to stop and think about moral values taught by the Qur'an. The greed for more and more wealth makes people forget the real purpose of their lives. This surah is a warning to such people.

On the Last Day, Allah will ask us about our gratefulness to Him for the favours He has blessed us with, such as health, safety, food and drink and sleep. He will ask us if we returned His favours by worshipping Him alone and being thankful to Him for His favours.

Those who are engrossed in the things of this world do not get time to prepare themselves for the life after death. This life is very short. Their passion for the things of this world and vying for more and more worldly possessions diverts their attention from a matter even more important.

Exercises

A. Fill in the blanks with suitable words.

1. Surat at-Takaathur was revealed in _____.
2. It consists of _____ verses.
3. The word 'at-takaathur' means striving hard for _____.
4. Allah urges mankind to abandon the worship of this _____.
5. The pleasures of the life of this world _____ the attention of those who love them from the hereafter.

B. Answer these questions.

1. What does this surah warn us against?

2. What will we be questioned about on the Last Day?

C. Memorisation

Learn this surah by heart.

Chapter 10



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنۢبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمُوقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ
عَلَى الْأَفْـِٔدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِي عَمَدٍ مُّمَدَّدَةٍ ﴿٩﴾



In the Name of Allah, Most Kind, Most Merciful

1. Woe to every slanderer and mocker,
2. Who collects wealth, greedily counting it;
3. He thinks that his wealth will make him immortal;
4. No, he will surely be thrown into the Crusher.
5. And what can tell you what the Crusher is?
6. It is the Fire of Allah, set ablaze.
7. Rising up over the hearts;
8. It will close in upon them;
9. Stretching and in pillars.

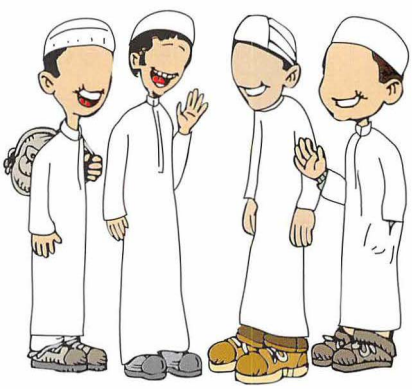
This surah was revealed early in Makkah. It consists of nine verses. It presents a vivid picture of a person who is so small-minded that his wealth blinds him to the truth and even to the common courtesies in human relations. The surah presents the picture of a very wealthy man who used to slander the Prophet (ﷺ) and his companions, both to their faces and behind their backs. But the surah applies to such people at all times and places.

Slandering is to make a spoken statement about someone, which damages his reputation, honour or dignity.



Mocking is laughing at someone by copying him in an amusing but unkind way. It involves attacking him by gestures or expressions, sometimes by tongue and sometimes by the movements of the eyes, eyebrows, hands, lips or the head.

Greed is another thing which is condemned in this surah. Some people become so occupied with wealth that they forget that they will die one day.



Those who have these characteristics will be thrown into the Crusher, the Hellfire, which crushes anything that is thrown into it.

This surah warns those people who waste their life, slandering and mocking good people, and those who have no other concern but to collect wealth and count it without having the slightest desire to spend it in ways pleasing to Almighty Allah. Those who do so think that their wealth will make them immortal. For such people, Allah has prepared a severe punishment in the Hereafter.

Exercises

A. Complete these sentences.

1. Woe to every slanderer and _____.
2. Who collects _____, greedily _____ it.
3. He thinks that his wealth will make him _____.
4. No, he will surely be thrown into the _____.

B. Answer these questions.

1. Where was Surat al-Humazah revealed?

2. What are the three things this surah warns us against?

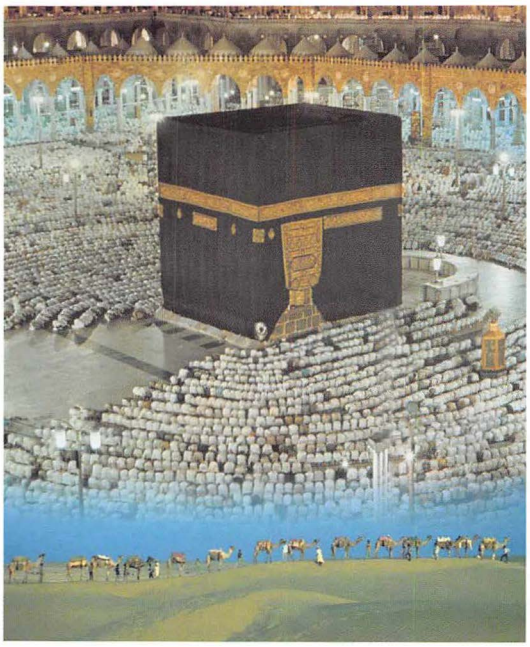
3. What is slandering?

4. What is mocking?

C. Memorisation

Learn this surah by heart.

Chapter 11



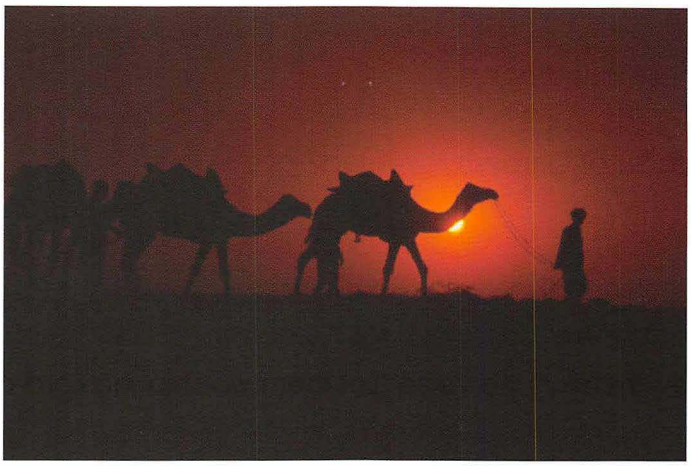
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ

﴿٢﴾ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾ ٱلَّذِىٓ أَطْعَمَهُم

مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ ﴿٤﴾

In the Name of Allah, Most Kind, Most Merciful



1. For the safety and security of the Quraysh;
2. For their benefit, the caravans go out in the winter and summer.
3. So let them worship the Lord of this House,
4. Who has fed them against hunger and made them safe from fear.

This surah was revealed in Makkah. It consists of four brief verses. It refers to the path of safety between the tribe of Quraysh and their neighbours, enabling them to take trading trips. Thus in winter they travelled to Yemen in the East where they bought spices and other things coming from India and beyond. These they took to Syria in the West during summer. They sold them and brought back other trading goods.

Allah then directs them to be grateful to Him for His favours on them by worshipping Him alone. For He gave them safety from fear and fed them against hunger.

Exercises

A. Answer these questions.

1. Where was Surat Quraysh revealed?

2. What does 'them' in the verse "Let them worship the Lord of the House" refer to?

3. Where did the trade caravans of the Quraysh go during winter? Why?

4. Where did they go during summer?

B. Memorisation

Learn this surah by heart.

Chapter 12



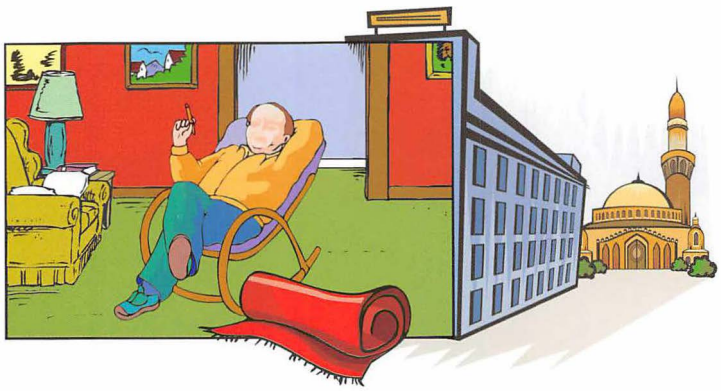
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى
يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾
فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ
﴿٥﴾ ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

سُـــورَةُ الْمَاعُـــون

Surat al-Maa'un (Help)

In the Name of Allah, Most Kind, Most Merciful



1. Have you seen the one who denies the Day of Judgement?
2. That is the one who repulses the orphan,
3. And does not encourage the feeding of the needy.
4. So, woe to them who pray,
5. But who are negligent in their prayers,
6. Those who make a show (of their deeds),
7. And refuse simple acts of kindness!

The name of this surah is derived from the word 'Maa'un' occurring in the last verse. The term means all small things needed for one's daily use such as a cooking pot, sugar, coffee, matchsticks, and a needle. It also means occasional acts of kindness consisting in helping out one's fellow men when they need such things. In its broader sense, it means help in any difficulty or need. People who refuse to do even these small and simple things for others become hard-hearted and tight-fisted.

How do some people become so hard-hearted? This surah answers this question. Blindness to the small acts of kindness is the result of the refusal to accept the moment of Reckoning!

سُـــورَةُ الْمَاعُـــون

Surat al-Maa'un (Help)

Exercises

A. Complete the following sentences.

1. _____ to the small acts of kindness is the result of the refusal to accept the moment of Reckoning.
2. Have you seen the one who _____ the Day of Judgement?
3. That is the one who repulses the _____ .
4. And does not _____ the feeding of the _____ .

B. Answer these questions.

1. What does the word 'Maa'un' mean?

2. How do some people become so hard-hearted? Answer in reference to Surat al-Maa'un.

C. Memorisation

Learn this surah by heart.

Surat al-Kaafiroon (The Disbelievers)

Chapter 13



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

In the Name of Allah, Most Kind, Most Merciful

1. Say: "O you disbelievers,
2. I do not worship what you worship,
3. Nor will you worship what I worship.
4. Nor will I worship what you are worshipping,
5. Nor will you worship what I am worshipping.
6. For you is your religion, and for me is my religion."

This surah, which consists of six brief verses, was revealed in Makkah. It expresses one single subject: Nothing must be worshipped besides Allah.

The Makkans who opposed the Prophet's message used to try to make compromises or deals with him every now and then to change the teachings of Islam. In one of these attempts, the Quraysh invited the Prophet (ﷺ) to worship their idols for a year and they would in turn worship Allah for a year. So Allah revealed this surah, in which He commands the Prophet (ﷺ) to keep himself away from the idolaters and their false gods.

In this surah, Almighty Allah commands the Prophet (ﷺ) to reject Shirk and to affirm Tawheed. "For you is your religion" means the Shirk that you follow; "and for me is my religion" means Tawheed and Islam which I follow and which I do not reject.

Allah's Messenger (ﷺ) used to recite this surah in the first rak'ah and surah al-Ikhlas in the second rak'ah of the Sunnah prayer of Salat al-Fajr. He would also perform the Witr prayer by reciting Surat al-A'laa in the first rak'ah, Surat al-Kaafiroon in the second one and Surat al-Ikhlas in the third one.

It is important to note that the Prophet (ﷺ) criticized idol worship strongly, but he never used foul or obscene language. His manners were too good to allow any use of rude or obscene language.

Exercises

A. Are these statements true or false?

1. Al-Kaafiroon means the disbelievers. ☐
2. The subject of this surah is that ease will surely come after difficulty. ☐
3. This surah was revealed in Madinah. ☐
4. The Prophet Muhammad (ﷺ) criticized idol worship most strongly. ☐
5. Shirk is the opposite of Tawheed. ☐

B. Answer these questions.

1. Who wanted the Prophet (ﷺ) to change the teachings of Islam?

2. What deal did they try to make with the Prophet (ﷺ)?

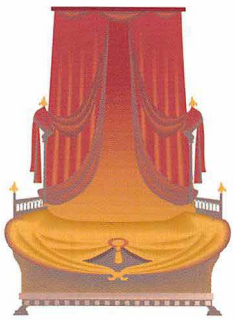
3. What does this surah teach you?

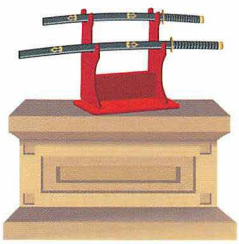
4. How did the Prophet (ﷺ) denounce idol worship?

C. Memorisation

Learn this surah by heart.

Chapter 14



The Quraysh Make Offers and the Prophet's Reply

The chiefs of Makkah soon realized that in spite of their opposition, the followers of Prophet Muhammad (ﷺ) were increasing. They were moulding themselves into a separate community. The wise among them recognized that the problem they faced would unlikely vanish. Utbah ibn Rabee'ah was one of the leaders in Makkah. He was one of the first to realize that Islam was getting stronger despite all the attempts of the Quraysh to stop its progress.

One day, Utbah was sitting with a group of important men of Makkah. The Prophet (ﷺ) was sitting alone close to the Ka'bah. Utbah suggested to his friends, "Let us approach Muhammad with some offers. It is quite likely that he may accept one or the other. If he does, this will end our problem with him." Utbah went to the Prophet (ﷺ) and said to him, "My nephew, you know you have a position of high esteem and noble birth among us, but you have come to your

people with something which split them up. You have discredited their way of life, found fault with their gods and religion and spoken ill of their forefathers. Now listen to me. I am making you some offers. I would like you to consider them. You may find one of them acceptable."

The Prophet (ﷺ) asked him to make his offers. Utbah said, "My nephew, if you are doing this to make money out of it, we will give you so much of our wealth that you will become the richest person among us. If it is position and honour that you are seeking, we will make you our chief. If you want to be a king, we will make you our king. If you are possessed, we will spend all we have to seek a cure for you." Allah's Messenger (ﷺ) listened to Utbah attentively. When he stopped, the Prophet (ﷺ) asked him whether he had finished. Utbah said, "Yes." The Prophet (ﷺ) asked him to listen to what he had to say. The Prophet (ﷺ) then recited the first thirty-eight verses of Surat Fussilat (surah 41 of the Qur'an). Utbah listened attentively. When the Prophet (ﷺ) finished his recitation, he prostrated himself to Allah, before saying to Utbah, "You have heard what I had to say. Now you can do whatever you like."

Utbah left quietly. He went to his people who realized as they saw him coming that a change had come over him. He said to them, "I have heard something the like of which I have never heard in my life. It is neither poetry, nor sorcery, nor has it to do with soothsaying. Take my advice and leave this man alone. What I heard will bring great events. If the rest of the Quraysh kill him, they will spare you the trouble. If he wins, that will be your victory." They remarked, "He has certainly thrown a spell over you." Utbah said, "I have given you my opinion."

But the Quraysh were not prepared to listen to the words of wisdom.

Prophet Muhammad ﷺ (1)

Exercises

A. Unscramble these words from the lesson and put the letters in the boxes below together to answer the question.

1. EFFORS
2. RECU
3. HECIFS
4. POSINIOT
5. SEWI
6. NBOLE
7. KAHKMA
8. TREAG

Which surah did Prophet (ﷺ) recite to Utbah?

B. Answer these questions.

1. What did Utbah accuse the Prophet (ﷺ) of?

2. What are the various things Utbah offered the Prophet (ﷺ)?

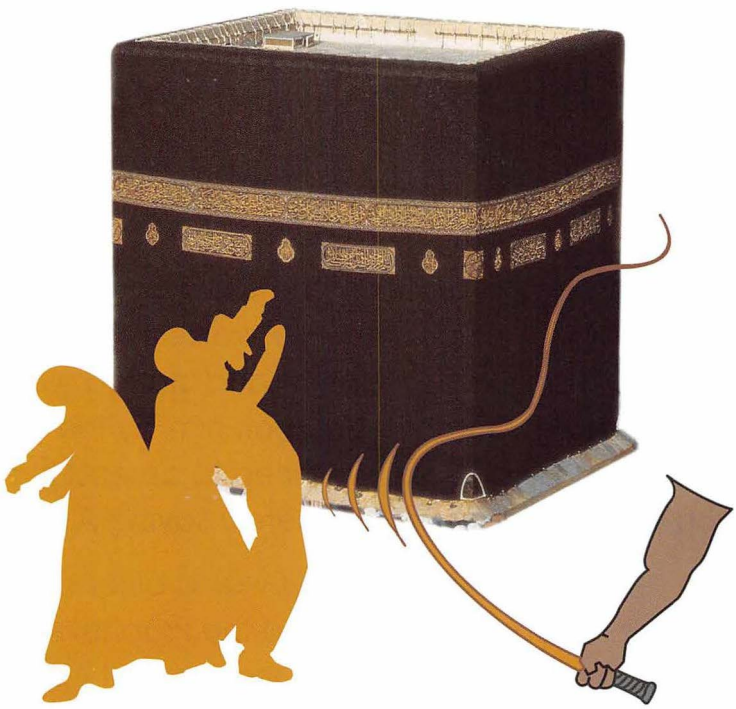
Exercises

3. What was the effect of Surat Fussilat on Utbah?

4. What advice did he give his people?

5. Did the Quraysh take Utbah's advice?

Chapter 15



As time went by, the Makkans used every opportunity to torment the Muslims. It became a favourite pastime for the Quraysh to subject Muslims to physical torture or mental pressure. Their victims were numerous and of various tribes and positions.

Allah's Messenger (ﷺ) was also not spared though he was under the protection of his uncle Abu Talib and his clan. They accused him of being a magician, a poet and a fortune-teller. They told him to his face that he was mad. All this, however, did not weaken the Prophet's resolve to carry on with his mission – conveying the word of Allah to his people. He called on everyone to abandon pagan worship and to accept Islam.



One day a group of the Quraysh elders met at the Ka'bah. The Prophet (ﷺ) appeared. He walked to the Ka'bah and started his tawaaf. They jumped at him and started to maul him. He stood firm and resolute. One of them took him by the collar and others pushed him around. Abu Bakr (رضي الله عنه) tried to defend him, shouting at them, 'Do you want to kill a man for merely saying Allah is my Lord?'

Uqbah ibn Abee Mu'ayt was a bitter enemy of the Prophet (ﷺ) and Islam. One day he pulled the Prophet's upper garment and tried to strangle him. Once when the Prophet (ﷺ) was prostrating himself near the Ka'bah, Uqbah brought the entrails of a goat and flung them on his back. Fatimah (رضي الله عنها), the Prophet's daughter, came out and removed the dirty stuff.

In addition to Abu Lahab, his wife and Uqbah ibn Abee Mu'ayt, Abu Jahl also sought to inflict bodily harm on the Prophet (ﷺ). On one occasion, he took a big stone and attempted to let it fall on the Prophet's head while he was prostrating in the courtyard of the Ka'bah. But as he drew near, he saw a huge camel charging in his direction. He threw the stone down and fled to tell this story to his fellow idolaters. This incident gives us an example of how Allah completes what He Wills. When the Prophet (ﷺ) was told about what Abu Jahl did and said, he remarked, 'It was the angel Jibreel! Had Abu Jahl drawn closer, he would have taken his life.'

Hamzah (رضي الله عنه) embraces Islam

One day Abu Jahl passed by the Prophet (ﷺ) when he was near the hill of as-Safa, a short distance from the Ka'bah. Abu Jahl assaulted and abused him. He also ridiculed Islam. He talked about the Prophet's message with contempt. The Prophet (ﷺ) did not say a single word in reply. A maid, however, saw this happening through a window of a house in which she worked. When Abu Jahl had finished his evil act, he went to join a group of his folk sitting near the Ka'bah. Soon afterwards Hamzah, an uncle of the Prophet (ﷺ), returned from a hunting trip. Hamzah enjoyed his hunting. It was his habit, whenever he returned from hunting, to go first to the Ka'bah and do a tawaaf. This time, the maid stopped him as he passed by her. She described to him what she saw Abu Jahl doing to his nephew. She also told him that the Prophet (ﷺ) did not say or do anything in return.

Hamzah became furious with Abu Jahl. He went straight to the mosque to search for him when he discovered him with his kinsfolk. He went up to him with his bow in his hand. As he stood over Abu Jahl's head, he stuck him with the bow with all his strength, causing a long cut in his forehead.

He then said, 'Do you abuse him when I follow his faith? I say the same as he says. Try to stop me if you can.' As Abu Jahl's wound began to bleed, his folks tried to avenge him. He, however, realized that the situation could go out of hand. So he told them, 'Leave Hamzah alone. I have abused his nephew very badly.'

Hamzah (رضي الله عنه) had acted on the spur of the moment. But he went to the Prophet (ﷺ) and learnt from him about Islam. Hamzah's acceptance of Islam gave the Prophet (ﷺ) and the Muslims a feeling of strength because Hamzah was a very brave fighter in Arabia.

Exercises

A. Read this chapter and list out the names of those people who were bitter enemies of Islam

B. Fill in the blanks

1. Prophet Muhammad (ﷺ) was protected by _____.
2. While the Quraysh mauled the Prophet (ﷺ), _____ came to defend him.
3. Abu Bakr (رضي الله عنه) said, 'Do you want to _____ a man for merely saying _____ is my Lord?'
4. _____ wanted to throw a big stone on the Prophet's head.
5. _____ struck Abu Jahl on the forehead with his bow.

C. Answer these questions

1. What did the Quraysh accuse the Prophet (ﷺ) of?

Exercises

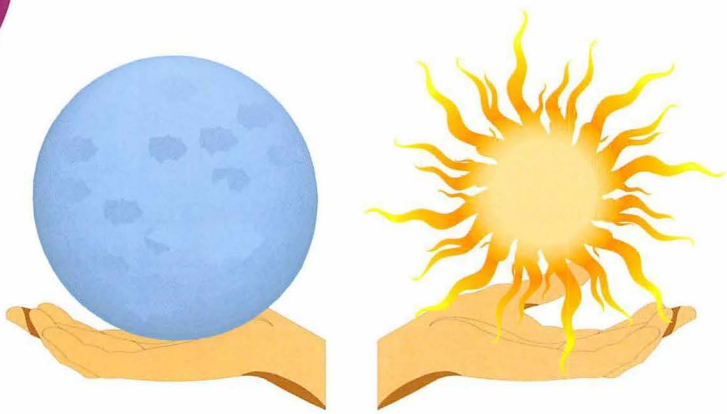
2. Who was Uqbah ibn Abee Mu'ayt? How did he try to hurt the Prophet (ﷺ)?

3. What did Abu Jahl see as he walked towards the Prophet (ﷺ) to hurt him? How did the Prophet (ﷺ) explain this strange incident?

4. Why did Hamzah (رضي الله عنه) embrace Islam?

5. What made Hamzah (رضي الله عنه) an important addition to the Muslim community?

Chapter 16



The Quraysh Approach Abu Talib

Some of the Quraysh chiefs, which included Utbah and Abu Jahl, went to Abu Talib to make him convince the Prophet (ﷺ) to change his mind. They made the same suggestions which Utbah had already put before the Prophet (ﷺ). Abu Talib sent for the Prophet (ﷺ) and told him what the people had said. Abu Talib then added, "My nephew, I have become old. It is not possible for me to face the attack of the Quraysh. Do not put me in such trouble. It is beyond my power." Allah's Messenger (ﷺ) answered, "My uncle, by Allah, If they put the sun in my right hand and the moon in the left so that I would abandon this matter, I would not abandon it until Allah gives me victory or I die while calling to it."

Prophet Muhammad ﷺ (3)

Abu Talib was a very important person in Makkah. He commanded the highest respect among the chieftains of Makkah. He was the chief of the Banu Hashim tribe. The enemies of the Prophet (ﷺ) were reluctant to attack the Prophet (ﷺ) because of the presence of Abu Talib. The Prophet (ﷺ) got up. His eyes were filled with tears. Moved by what the Prophet (ﷺ) said, Abu Talib said to him, "I will not withdraw my support. I will not hand you over to your enemies while it is within my power."

Exercises

A. Fill in the blanks with suitable words.

1. The Quraysh approached _____ to make the Prophet (ﷺ) change his mind.
2. The Prophet (ﷺ) said that he would not give up calling to Allah even if they put the sun in his _____ hand and the _____ in his left hand.

B. Answer these questions.

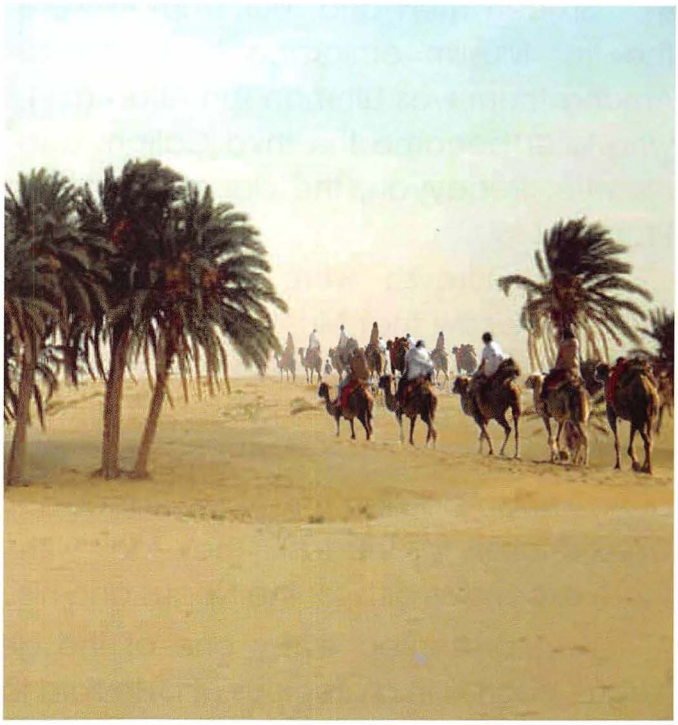
1. Whom did the Quraysh approach to make the Prophet (ﷺ) change his mind?

2. Why were the enemies of the Prophet (ﷺ) reluctant to attack him?

C. Think-up

Why do you think Abu Talib disagreed to help the Prophet (ﷺ) first, then agreed later?

Chapter 17



Muslims Emigrate to Abyssinia (Ethiopia)

All the efforts of the pagans of Makkah to stop the mission of the Prophet (ﷺ) failed. The Prophet (ﷺ) continued preaching Tawheed (Oneness of Allah), and the Quraysh deeply felt the power and strength of the Message. Now the Quraysh reacted violently. They tried to stop the Prophet (ﷺ) from entering the Ka'bah. They set their louts to raise a hue and cry against him. They called Muslims bad names. They made their movements impossible. They did not allow them to meet people from outside Makkah. They began to persecute the poor and the weak more intensely. Life became very hard for the believers.

When the Prophet (ﷺ) saw this sad situation, he suggested to the Muslims to leave for Abyssinia whose Christian king, the Negus, was a just ruler.

Prophet Muhammad ﷺ (4)



Sixteen men and four women were the first Muslim emigrants to Abyssinia. Among them was Uthman ibn Affan (رضي الله عنه), who later became the third Caliph, and his wife, Ruqayyah, the daughter of the Prophet (ﷺ).

The Quraysh were very annoyed when they saw that Muslims were safe in Abyssinia, so they decided to send a delegation to the Negus to request him to send the Muslims back home. Amr ibn al-Aas and Abdullah ibn Abee Rabee'ah were chosen for the task. They took with them expensive gifts for the Negus and his generals.

Amr presented every one of the generals who attended the Negus' court with a precious gift. He said to them, "Some of our foolish men have arrived in your land. They have rebelled against our religion. They have come up with a new faith. We have come as representatives of our leaders to request the king to return these people to us. When we make this request to the king, we hope you will advise him to grant it without taking the trouble of calling them and speaking to them."

The generals promised Amr and his friend of their support. When they were admitted into the court, the generals advised the king, "O king! Hand them over to them."

The Negus became very angry. He refused to accept what they said. He said, "A group of people have sought refuge in my land. They have chosen me over everyone else. I will not judge them in their absence. I will call them in first and give them a chance to see what they have to say about what these two men have accused them of. If I find these allegations true, I will hand them over to them. Otherwise, they will certainly enjoy my protection."

The Muslims consulted with each other when the king's messenger delivered to them an order to appear at the court. They decided that they would answer every question put to them truthfully. They would state the whole truth as had been taught to them by the Prophet (ﷺ).

When they were admitted to the presence of the king, who was surrounded by his generals, he asked them, "What is this new religion over which you are in dispute with your own people, and which is also different from my own religion?"

The Muslims had chosen Ja'far ibn Abee Talib (رضي الله عنه), the Prophet's own cousin, as their spokesman. He said, "Until recently we were ignorant people. We worshipped idols. We ate dead animals. We committed all kinds of sins. We attached little value to keeping relations with our relatives. We behaved badly with our neighbours. We believed that might was right. This continued to be our situation until Allah sent us from among ourselves a Messenger. His good name, honesty and sincerity were well known to us. He called us to believe in Allah, the One and Only God, and asked us to stop worshipping idols.

"He commanded us to speak the truth and to be honest, to be good to our relatives and neighbours, not to shed blood and to keep away from sins, robbery and false accusations against women.

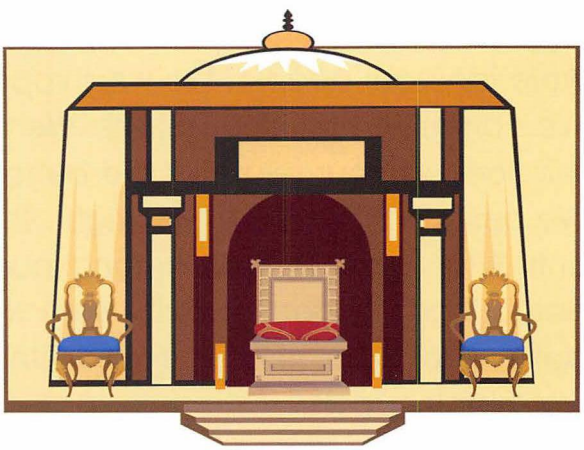
"He also commanded us to devote our worship to Allah and not to set partners of any sort with Him.

"We gave him a good response. We believed in him. We gave him our full support. We followed the commands of Allah revealed to him. We began to worship Allah alone. We kept away from what he made unlawful to us. Our people, however, assaulted us. They tortured us to return to idol worship. They wanted us to return to our past sinful life. We were oppressed. We were denied the freedom to

choose our faith, so we sought refuge in your country. We hoped that in your protection we will not suffer injustice at all."

The Negus asked Ja'far to recite to him something from the Qur'an. Ja'far recited the opening verses of Surat Maryam, which speaks about Prophets Zakariyyah and Yahya and relates the beautiful story of the birth of Prophet Isa (عليه السلام). The Negus was so moved that he wept until his beard was wet with tears. His bishops also wept until their books were damp with their tears.

The Negus said, "This and what Jesus came with must have come from the same source." He turned to the delegation of the Quraysh and said to them, "Go; by Allah, I will never hand them over to you."



The next morning Amr ibn al-Aas went to the Negus with a wicked plan. "O king! They say terrible things about Isa, the son of Maryam. You may wish to question them on that."

When the Muslims realized the reason for their second summons to attend the king's court, they were alarmed. But they decided to stick to the truth and simply state what the Prophet (ﷺ) had taught them, whatever the result. Ja'far (رضي الله عنه) again answered the king's question about their view of Isa (عليه السلام) without hesitation, "Our view is that which is taught to us by our Prophet (ﷺ). Isa is Allah's servant and Messenger. He is His Spirit. He is His Word delivered to the Virgin Mary." The Negus picked up a straw lying on the floor and said, "What you have just said about Isa does not go beyond the truth by the size of this straw." He then said to the Muslims, "You are safe in my land. Whoever harms you will be brought to justice. I will not harm any one of you for a

mountain of gold." He then ordered his courtiers to return the gifts of the Quraysh delegation.

The emigration of the Prophet's companions took place in the fifth year of the start of the Qur'an's revelation. The emigration to Madinah took place eight years after the emigration to Abyssinia. When the last of the Prophet's companions, who went to Abyssinia, came back, they joined the Prophet (ﷺ) and his army at the conquest of Khybar, when the battle was already over. This took place in the seventh year after the Prophet's settlement in Madinah.

This means, Ja'far ibn Abee Talib (رضي الله عنه) and some of his companions stayed in Abyssinia for fifteen years.

The Prophet (ﷺ) valued their contribution to the welfare of Islam. He considered that their stay in Abyssinia was a part of their work to establish Islam as a divine message for all mankind.

Exercises

A. Fill in the blanks with suitable words.

1. The Prophet's companions left Madinah and went to _____.
2. Abyssinia was ruled by _____.
3. Abyssinia is present-day _____.
4. A total of _____ people emigrated.
5. _____ and _____ were chosen to speak to the Negus against the Muslims.
6. The emigration took place in the _____ year of the start of the Qur'anic Revelation.

B. Answer these questions.

1. How did the Quraysh make life difficult for the Prophet (ﷺ) and his followers?

2. Why did the Prophet (ﷺ) tell his companions to leave Makkah?

3. What kind of a king was the Negus?

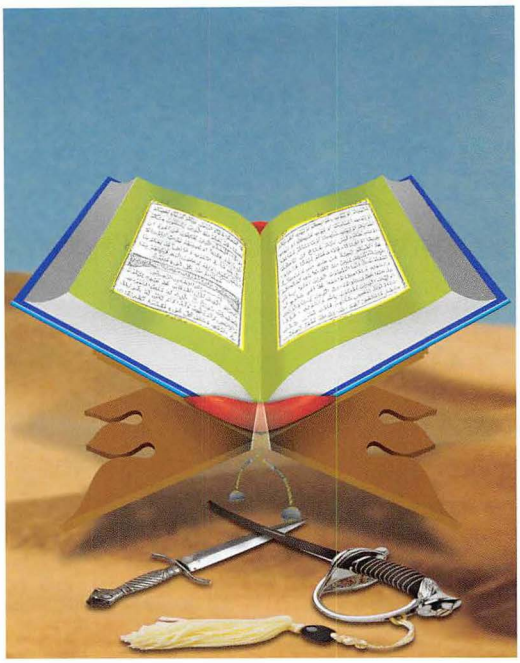
Exercises

4. Whom did the Prophet's companions choose to be their spokesperson?

5. What comparison did the Negus make to show that his views on Isa (عليه السلام) were the same as those of the Muslims?

Prophet Muhammad ﷺ (5)

Chapter 18



Omar ibn al-Khattab Accepts Islam

Omar's acceptance of Islam was a turning point in the history of Islam. The Prophet (ﷺ) once prayed to Allah to make Islam strong with either of the two men, 'Amr ibn Hisham or Omar ibn Al- Khattab. When Omar accepted Islam, he added power to Islam and to the Muslims. Muslims were not able to pray before the Ka'bah until Omar (رضي الله عنه) accepted Islam. His acceptance of Islam was a severe blow to the prestige of the Quraysh.

After the conversion of Hamzah, the biggest victory for the Prophet (ﷺ) was the conversion of Omar. Like Hamzah, Omar was a strong man with great courage. He accepted Islam only a few months after the conversion of Hamzah. The Muslims were delighted and the disbelievers were dismayed. Omar (رضي الله عنه) played a great role in the success of Islam. He was called al-Farooq, that is, the one who distinguishes between truth and falsehood.

The Interesting Story of Omar's Acceptance of Islam

One day Omar came to know that his maidservant had embraced Islam. He was a bitter enemy of Islam at that time. He called his maid and asked her about her new faith and started beating her. After a while, when he asked her whether she would leave Islam, the maid refused. The proud Omar could not stand such daring refusal and started to beat her again, but to no avail. Tired and angry, Omar (رضي الله عنه) decided to kill the Prophet (ﷺ).

As he left his home with a sword, he met a friend who had become a Muslim but had not declared his acceptance of Islam openly. The man asked Omar (رضي الله عنه) about his destination. "I want to kill Muhammad," said Omar. The man replied, "Do you think that Banu Hashim and Banu Zuhrah would leave you in peace if you killed Muhammad?" Omar said, "What! You have also become Muslim and left your forefathers' religion?"

The man said, "Could I tell you something that will surprise you even more? Your brother-in-law and your sister Fatimah have both become Muslims and have left your religion!" Omar (رضي الله عنه) hurried to their house in great agitation and anger. He confronted his sister and her husband. He asked, "What is this humming which I have just heard?" (Omar had actually heard them recite the Qur'an as he approached their house.)

She answered, "Only something that has been talked about between us." Omar said, "Perhaps you have left the religion of your ancestors." "What can be done if the Truth is in something other than your religion?" said Fatimah's husband.

Omar leapt upon him, hitting him and kicking him as hard as he could. Fatimah stepped in between the two men in an attempt to protect her husband. But she was badly hit in the face and bled profusely. She remarked angrily, "I bear witness that there is no god except Allah and that Muhammad (ﷺ) is His Messenger. I have

become a Muslim. Do what you like."

Omar was greatly moved and shaken. His sister's words moved him to pity and love. He said calmly, "May I look into what you were reciting a little while ago?"

"But you are impure, and the Qur'an should only be touched by the pure ones. So go and wash yourself," his sister said.

So Omar washed himself. He then took the sheet to see what was in it. The sheet contained the first part of Surat Ta Ha. He read the verses again and again. When he reached the fourteenth verse, Omar was a different man.

He became convinced that a human being could not write these verses. As a learned man, he realized that a man like Muhammad (ﷺ), who never had any education, could not produce such a beautiful piece of writing. It was something else. It was revelation. Omar's heart was deeply touched.

"I am deeply convinced that Muhammad (ﷺ) is the Messenger of Allah," declared Omar. He expressed a wish to go to see the Prophet (ﷺ). He wanted to declare himself a Muslim. Tears of joy flowed from the eyes of Fatimah and her husband. Omar (رضي الله عنه) went directly to the place where the Prophet (ﷺ) stayed. He wanted to admit that there is no god except Allah.

When he knocked at the door of the House of al-Arqam, there was a deep silence inside – Omar the enemy of Allah was at the door armed with his sword. But the Prophet (ﷺ) firmly allowed Omar to come in. Omar entered and accepted Islam. Everyone, including the Prophet (ﷺ), was delighted, and they all exclaimed, 'Allahu Akbar'. Allah had answered the Prophet's prayer. Omar (رضي الله عنه) had become a Muslim.

The days of preaching Islam quietly were now over, and with Umar's acceptance of Islam a new phase began in the history of Islam. This event took place in the sixth year of Prophethood.

Omar (رضي الله عنه) said, "That night when I became a Muslim, I went to the house of Abu Jahl, the bitterest enemy of Islam and knocked at his door. When he came out to see me, I told him that I had accepted Islam. He was very unhappy and immediately slammed the door in my face."

The news that Omar (رضي الله عنه) had become Muslim quickly spread among the Makkans who were very annoyed. They were against him, but Omar (رضي الله عنه) fought back until the Quraysh decided to leave him alone.

Exercises

A. Are these statements true or false?

1. Omar (رضي الله عنه) was a courageous man. ☐
2. He accepted Islam before Hamzah (رضي الله عنه). ☐
3. Omar (رضي الله عنه) used to be a bitter enemy of Islam. ☐
4. The Quraysh tried not to mess with Omar (رضي الله عنه). ☐
5. Omar (رضي الله عنه) accepted Islam in the 7th year of Prophethood. ☐

B. Name the following:

1. The surah that 'opened' Omar's heart to Islam. ☐
2. The place where Omar (رضي الله عنه) found the Prophet (ﷺ). ☐
3. Omar's sister. ☐

Exercises

C. Answer these questions.

1. Why do you think Omar was called 'al-Farooq'?

2. Why did Omar (رضي الله عنه) beat his maid? Did beating her make any difference?

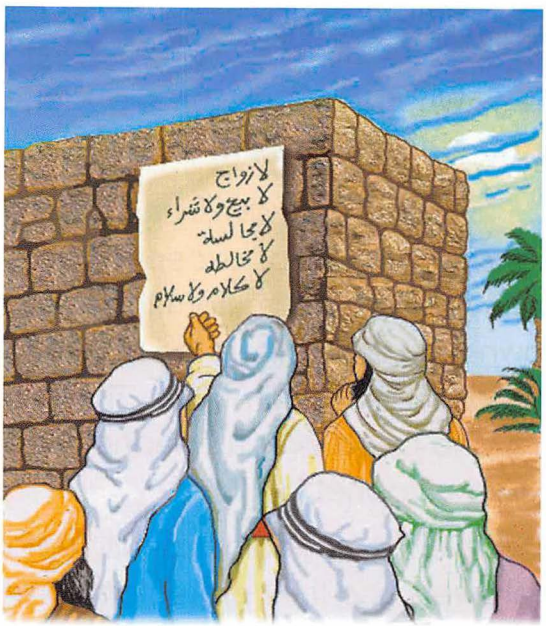
3. Why did Fatimah ask Omar (رضي الله عنه) to wash himself before touching the sheets on which Surat Ta Ha was written?

D. Think-up

1. From the lesson, in what different ways did Omar's acceptance of Islam affect Islam and the Muslims? (You may list them).

2. Why do you think Omar (رضي الله عنه) told Abu Jahl of his becoming Muslim?

Chapter 19



The Boycott of Banu Hashim and Banu al-Muttalib

Islam began to spread among the tribes. The Quraysh saw that the companions of the Prophet (ﷺ) had landed in a country where they found security and stability. The Negus had protected those who took refuge in his country. Omar (رضي الله عنه) and Hamzah (رضي الله عنه) added strength to Islam. The Quraysh saw that Islam continued to spread among the tribes of Arabia.

When the Quraysh realized that Banu Hashim and Banu al-Muttalib were determined to protect the Prophet (ﷺ) and defend him, they met to discuss the situation and reached an unjust decision. They decided not to intermarry with them, trade with them, sit with them, mix with them, enter their houses, speak to them or show them any kindness until they handed the Messenger of Allah over to them so that they could kill him. They wrote this in a document and swore to stick to its terms. Then they hung it inside the Ka'bah in order to give it authenticity.

In the Shi'b Abu Talib

When the Quraysh did that, Banu Hashim and Banu al-Muttalib gathered round him in his quarters in a narrow valley of Makkah.

Both the Muslims and the disbelievers agreed to support their leader, Abu Talib, except Abu Talib's own brother, Abu Lahab who was hostile to Islam from the beginning. He broke off relations with his own clan and joined the boycott. The Quraysh were very happy with his decision to join them. The aim of the Quraysh was to force Abu Talib to hand over his nephew to them. The Quraysh had planned to kill the Prophet (ﷺ).

So the boycott was fully enforced against the Prophet (ﷺ), his followers and their protectors from Banu Hashim and Banu al-Muttalib. The Shi'b of Abu Talib was a rough valley, full of rocks and enclosed by hills on all sides. It could only be entered from Makkah through a narrow opening. In this barren valley, Allah's Messenger (ﷺ), his companions and the entire clans of Banu Hashim and Banu al-Muttalib were forced to retire with limited supplies of food and necessities.

The boycott was strictly applied and food was so rare that they often had to eat tree leaves. If they found a dry hide, they would roast it and eat it. Their hungry children's cries could be heard all over the valley. The Quraysh told the merchants not to sell them any goods. Prices were increased to prevent them from buying even the essential things.

Allah's Messenger (ﷺ) was in the same condition, but he continued to call his people to Allah night and day, privately and openly. Banu Hashim and Banu al-Muttalib bore this hardship patiently.

The End of the Boycott

Some fair-minded people of the Quraysh did not like this boycott. Among them was Hisham ibn Amr ibn Rabee'ah. He hated this unfair boycott. He contacted some men of the Quraysh whom he knew to be kind-hearted. He told them that it was shameful to allow such cruelty to continue. He asked them to abandon the unjust boycott. As a result, a number of people rose in favour of ending the boycott.

In the meantime, the Prophet (ﷺ) told Abu Talib that he was informed by Allah that the document bearing the agreement had been eaten away by white ants except the part bearing the name of Allah.

Their banishment from Makkah took place in the beginning of the seventh year of the Prophet's mission.

Soon the supplies of food and basic necessities began to run short. The dwellers of the Shi'b had to wait for foreign traders who came to Makkah only occasionally to buy fresh supplies.

As the days and the months of their confinement dragged along, the wailing of hungry children and women in the Shi'b could be heard in Makkah. Some of the Quraysh known for their hard-heartedness and cruelty were well satisfied with the effect of the boycott, which they had imposed on the Muslims. Many were moved by pity and sympathy. Many others were impressed by the devotion and courage of the Muslims in the cause of Islam.

The boycott lasted for three years. The Prophet (ﷺ) and those with him could only venture outside their place of confinement during the season of pilgrimage. At those times, which were scarce, they could go out and mingle freely with their oppressors. They would perhaps get some supplies, either as gifts, which some kind people in Makkah gave them in secret, or by buying them from foreign merchants.

Prophet Muhammad ﷺ (6)

The Muslims were now allowed to return to their homes. When the Quraysh went to the Ka'bah to take down the boycott agreement, they found it had been completely eaten away by white ants, except for the portion where the name of Allah was written. The Quraysh' determination to enforce the boycott was at last broken.

The end of the boycott marked the tenth year of the Prophet's mission. Allah's Messenger (ﷺ) returned to face new trials and difficulties.

Exercises

A. Fill in the blanks with suitable words.

1. The document was eaten away by _____.
2. Banu Hashim and Banu al-Muttalib were determined to _____ the Prophet (ﷺ).
3. The Quraysh met to discuss the situation and reached an _____ decision.

B. Name the following:

1. The two tribes that were boycotted. _____
2. The place where the disbelievers hung the document. _____
3. The Prophet's uncle who supported the boycott. _____
4. The place where the Prophet (ﷺ) and his companions took refuge during the boycott. _____

Exercises

C. Answer these questions.

1. What was decided in the Quraysh's meeting?

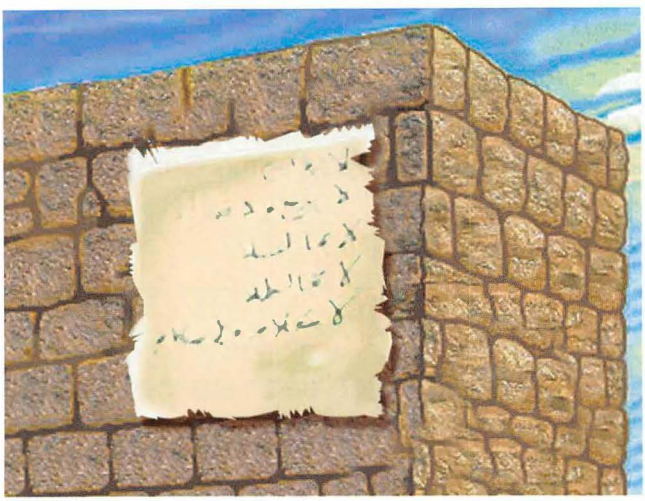
2. Write down three decisions the Quraysh wrote down in the document.

3. What difficulties did Muslims go through during the boycott?

4. Describe the Shi'b of Abu Talib.

5. How did some kind-hearted Qurayshites help the Muslims?

Chapter 20



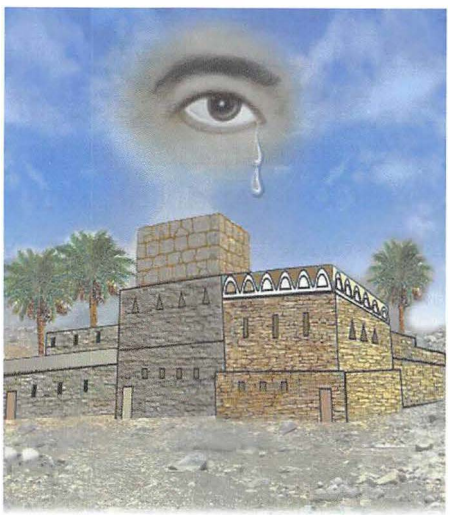
The Situation after the Boycott

By now Allah's Messenger (ﷺ) had been preaching the message of Islam for close to ten years. But the overall situation was not very encouraging. In Makkah, the Muslims were a minority. But Allah fulfils His purposes through a variety of methods, some of which human beings may never expect.

The period of the boycott lasted for three years. A large number of Makkans endured great hardships. People continued to enter Islam despite the boycott. This was, however, on a limited scale.

The boycott was a period of quiet in the conflict between Muslims and the disbelievers. There was little contact between them, so many of the Quraysh notables had time to reflect on the message of Islam revealed in the Qur'an. To them the Qur'an was something wonderful and its words were powerful. When recited, they could not turn away from it. The idol-worshippers' chiefs did everything to stop people from

listening to the Qur'an. But the Qur'an has its attraction even to the bitterest enemies of Islam. They knew that the Prophet (ﷺ) spent some time every night in worship reciting the Qur'an in it, so some of them would sit just outside their houses in the darkness of night, listening to the Qur'an being recited by the Prophet (ﷺ).



Six months after leaving the Shi'b of Abu Talib, two sad events took place, which were particularly hard for the Prophet (ﷺ) to bear. Abu Talib died. That was in Rajab of the tenth year of Prophethood. In fact, Abu Talib had provided support to the Messenger of Allah as well as protection to Islam against aggression from the leaders and the rabble alike.

Two months after the death of Abu Talib, Khadijah (رضي الله عنها) also passed away. This happened in Ramadan of the tenth year of Prophethood. She was sixty-five years then. The Prophet (ﷺ) deeply mourned her death, for she had been the best of supporters to him, encouraging him to convey the message, consoling him and supporting him with her wealth. The Prophet (ﷺ) once said about her, "She believed in me when people disbelieved in me, she shared her wealth with me when people deprived me, and Allah blessed me with children from her and from no one else."

The Prophet (ﷺ) was aware that he was left not only without a loving wife, but also without a protector. His enemies saw in the death of Abu Talib a long-awaited opportunity to harm and persecute him. In fact, they became fearless after the death of Abu Talib.

The Prophet's neighbours, who were opposed to him, increased their attacks under the leadership of Abu Jahl and his wife. They repeatedly threw rubbish inside his yard and in front of his door. Once, one of their insolent mobs threw dust and earth upon his head. As he entered his home, one of his daughters wept bitterly as she wiped the dust from her father's head. "Do not cry my daughter," he said, "for Allah will certainly protect your father."

When the leaders of the Quraysh heard about Abu Talib's illness, they rushed to his bedside. They included Abu Jahl, Abu Sufyan and Abdullah ibn Umayyah. They complained to him about the Prophet's activities in Makkah. They requested him to call the Prophet (ﷺ) and ask him to stop preaching Tawheed. The Prophet (ﷺ) came and found Abu Jahl by his side, and he said, "My uncle! Just bear witness that there is no god but Allah, and I will plead for you before Allah!" Abu Jahl and Abdullah ibn Umayyah said, "Abu Talib! Will you leave the faith of Abd al-Muttalib?" They continued to speak to him until he said, "I will remain on the faith of Abd al-Muttalib."

One report says that Abu Talib told the Prophet (ﷺ) that the only reason for his remaining in the religion of Abd al-Muttalib was his fear that the Quraysh pagans link his conversion to the fear of death. The name of Abu Talib, the Prophet's uncle, will be forever remembered with gratitude by Muslims, although he died without accepting Islam. His real name was Abd Manaf, but he is better known by his kunya Abu Talib (the name of his first born son was Talib).

Abu Talib's eldest son, Talib, sympathized with the cause of Islam. He was forced by the Quraysh pagans to take part in the Battle of Badr. He was not killed there, nor taken prisoner by Muslims, nor did he ever return to Makkah. It is not known what happened to him. You will learn about the great Battle of Badr in Grade Seven, Inshaa Allah.

Prophet Muhammad ﷺ (7)

Abu Talib was generous and kind-hearted. In spite of his poverty, he held a position of esteem among the chiefs of the Quraysh. He regarded the care for the life of his nephew as the central object of his life. He loved him more than his own children. He protected him against the cruelties of the Quraysh pagans. He did everything in his power to ease the hardships the Prophet (ﷺ) suffered in Makkah. His death in the tenth year of the Prophet's mission was one of the distressing events in the life of the Prophet (ﷺ). After Abu Talib, the Prophet (ﷺ) had no powerful protector in Makkah.

Exercises

A. Fill in the blanks with suitable words.

1. The boycott lasted for _____ years.
2. Abu Talib was the Prophet's uncle and _____.
3. Khadijah (رضي الله عنها) passed away only _____ after the death of Abu Talib.
4. Khadijah (رضي الله عنها) passed away in the _____ year of Prophethood.
5. Abu Talib's real name was _____.

B. Answer these questions.

1. Which two events grieved the Prophet (ﷺ)?

2. What reasons can you give for the death of Khadijah (رضي الله عنها)?

3. What kind of a support was Khadijah (رضي الله عنها) to the Prophet (ﷺ)?

4. What difficulties did the death of Abu Talib bring to the Prophet (ﷺ)?

Exercises

5. Abu Talib did not really disbelieve in Allah and His Messenger (ﷺ). What reason did he give for not accepting Islam?

6. What do you know about Abu Talib's son, Talib?

C. Think-up

There is benefit in everything that Allah allows to happen. What benefit did the boycott have on the Quraysh notables?

Chapter 21



Prophet Ayyub (عليه السلام) was a descendant of Prophet Ibraaheem (عليه السلام). He lived in an area in the North-eastern part of Arabia called Huran, near Palestine.

Allah sent him as His Messenger to the area of Huran to teach its people Tawheed and to guide them to the Straight Path. Most of the people of Huran did not believe in Allah. They were very selfish. They did not help the needy or the orphans. They did not feed the hungry. Prophet Ayyub (عليه السلام) spent his days and nights calling them to believe in Allah. He warned them of the Day of Judgement.

Ayyub (عليه السلام) was a very rich man. He had cattle, slaves, servants and a lot of lands and property. He also had many children and a big family. Allah had blessed Ayyub (عليه السلام) with many comforts. His house was on a vast piece of land. There were fruit gardens with rows of towering trees. He possessed fields, which produced many kinds of vegetables. In the fields around his house, Ayyub (عليه السلام) and his family kept animals.

The Test

The wealth of Ayyub (عليه السلام) was a test from Allah. The life of Prophet Ayyub (عليه السلام) was an example for others to follow. Ayyub (عليه السلام) had great wealth and comforts, but he knew that they were blessings from Allah. He always remembered and thanked Allah.



Allah tested Ayyub (عليه السلام) in a different way. Everything was taken away from him, one after the other, and he suffered different types of diseases. No part of his body was safe or healthy except his heart and tongue, with which he remembered Allah. His sickness continued for many years that the people around him stayed away from him except his loving wife who carried on looking after him.



She remembered his good treatment of her and his compassion for her. Prophet Ayyub (عليه السلام) never lost patience at all. When the sickness had afflicted him for a long time, he said to her, "I have lived for seventy years in a healthy condition, could I not bear all this patiently for the sake of Allah for another seventy years?"

She was impatient with this answer. She served other people for wages to feed Ayyub (عليه السلام), but after sometime, people stopped giving her work because, being Ayyub's wife, they were afraid that she might pass on his diseases to them.

Ayyub's wife was not an ordinary woman. She remained by his side through all the hard times. She would hold his hands and talk to him when everyone else stayed away from him. It was extremely painful for Ayyub (عليه السلام) and his wife to go through all of this.

The Relief

Ayyub (عليه السلام) showed patience and always remembered Allah even under such circumstances. He would call out to his Lord, 'Great harm has afflicted me and You are the Most Merciful of the Merciful.' Allah the Almighty answered his prayer. After this long test which lasted for so many years, Allah relieved Prophet Ayyub (عليه السلام) from his suffering. He returned to him his health and the same wealth and children and doubled them for him. Ayyub (عليه السلام) had passed the test. He had remained steadfast in the face of hardships.



Allah commanded Ayyub to strike the earth with his foot. He did as he was commanded and Allah caused a spring of fresh and cool water to gush forth. Allah ordered him to wash in it and drink from it. Allah caused his sickness that had afflicted his body for so long to come to an end.



Allah made him a healthy and handsome person again. He gave him much wealth in the form of gold. When Allah relieved Ayyub, He caused locusts of gold to rain down upon him.

Prophet Ayyub (عليه السلام) lived an extremely hard life. The most amazing quality that Ayyub (عليه السلام) had was his patience. He remained patient throughout his hard life.

Believers have a great example to follow in the life of Prophet Ayyub (عليه السلام).

Exercises

A. Circle the correct answer between the brackets.

1. Prophet Ayyub (عليه السلام) was a descendant of (Prophet Ibraaheem, Prophet Nuh).
2. Allah sent him to the people of (Madyan, Huran).
3. Ayyub's wife was (pious, rude).
4. The most amazing quality of Ayyub (عليه السلام) was his (thankfulness, patience).

B. Answer these questions.

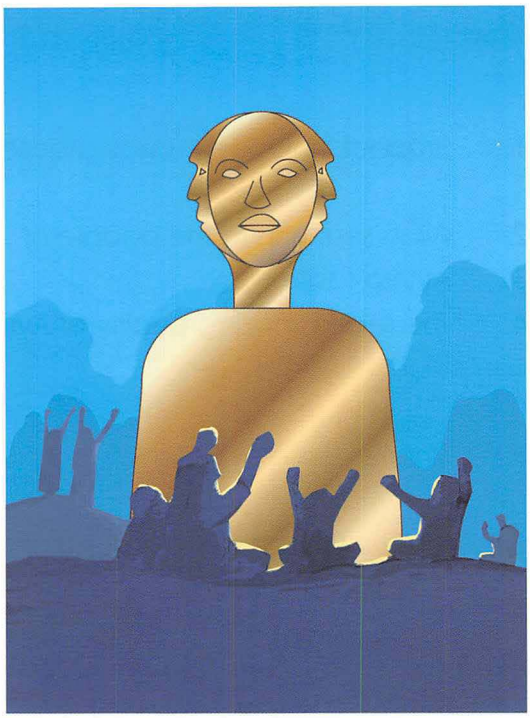
1. What were the people of Huran like?

2. What are some of the blessings with which Allah blessed Prophet Ayyub (عليه السلام)?

3. How did Allah test Ayyub's faith?

4. Why did people stop giving work to Ayyub's wife?

Chapter 22



Prophet Ilyaas (عليه السلام) was from the family of Prophet Haroon (عليه السلام). Allah sent him to the town of Ba'labak, west of Damascus, to call its people to the way of Allah and to forbid them from worshipping idols.

The people of Ba'labak were idol-worshippers. They had forgotten the teachings of their prophets that Allah is One and He has no partner. They made these idols with their own hands out of stones and wood. Their favourite idol was called Ba'l. Even the king of Ba'labak worshipped Ba'l. They held festivals and fairs in its honour. People came from everywhere to celebrate its fake greatness. The town of Ba'labak was named after this idol.

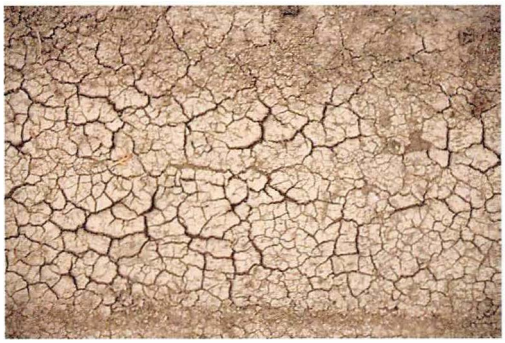
There were huge gatherings in different seasons of the year for the worship of Ba'l. Many temples were built for the purpose. They lit fires around the idol and burnt perfumed articles in it. Sometimes human sacrifices were also offered to the idol. The idol of Ba'l was entirely made of gold, sixty feet in height, having four faces. Five hundred servants were employed to look after the idol.

Ilyaas (عليه السلام) informed them of the Message of Allah. He told them that Allah is the Only Creator and the Lord of everything. He was a very noble person. The greed of the wealthy people made Ilyaas (عليه السلام) very sad. He pleaded with the wealthy people to obey Allah, but they hardly listened to him. Soon they became upset with Prophet Ilyaas (عليه السلام) and his message. Some evil people decided to kill him.



When Ilyaas (عليه السلام) learnt of their evil plot, he became very sad. This group of evil people included the king of Ba'labak and his own wife. Ilyaas (عليه السلام) decided to leave the place. One night, he left the town quietly and took refuge in a cave in a mountain far away from the evil people of Ba'labak. The cave became his new home. He lived there by himself and spent his time praying to Allah.

As the time went by, the town of Ba'labak was in the grip of famine. The people of Ba'labak were in panic. They did not know what to do. The famine lasted for a long time. Finally, they set out to find Ilyaas (عليه السلام) to see if he could help them. They looked for him everywhere but they could not find him. However, just when they gave up hope, Allah commanded Ilyaas (عليه السلام) to return to Ba'labak.



Ilyaas (عليه السلام) told his people, "The famine has come to you as a sign from Allah. It is a warning. You rejected me. You rejected Allah's Commands. You are a very stubborn people. This drought is a punishment from Allah for not obeying His Commands." Some of his people said, "O Ilyaas, we understand what you say! We accept Allah as the One and Only Creator. We are grateful to Allah for leading us out of darkness."



Ilyaas (عليه السلام) prayed to Allah for rain. Allah responded to his prayer and the rain fell. The fields of Ba'labak became green again.

The people of Ba'labak were grateful for the changes in their fortunes. Prophet Ilyaas's followers began to increase. He began to gain popularity. But still many of the people of Ba'labak refused to obey him. They rejected him. They were not prepared to listen to him.

They once again planned to kill him. Ilyaas (عليه السلام) again left the town. He retuned to Ba'labak after the death of the king. He continued to teach the Message of Allah until he passed away.

Exercises

A. Circle the correct word between brackets.

1. Prophet Ilyaas (عليه السلام) was from the family of (Haroon, Nuh).
2. People worshipped an idol called (Ba'l, Ba'labak).
3. People of Prophet Ilyaas (عليه السلام) worshipped (idols, Allah).

B. Fill in the blanks with suitable words.

1. Prophet Ilyaas (عليه السلام) lived in the town of _____ in Syria.
2. His people made idols out of _____ and _____.
3. Allah tested the people of Ilyaas (عليه السلام) with a severe _____.

C. Answer these questions.

1. What was the name of the town of Ba'labak named after?

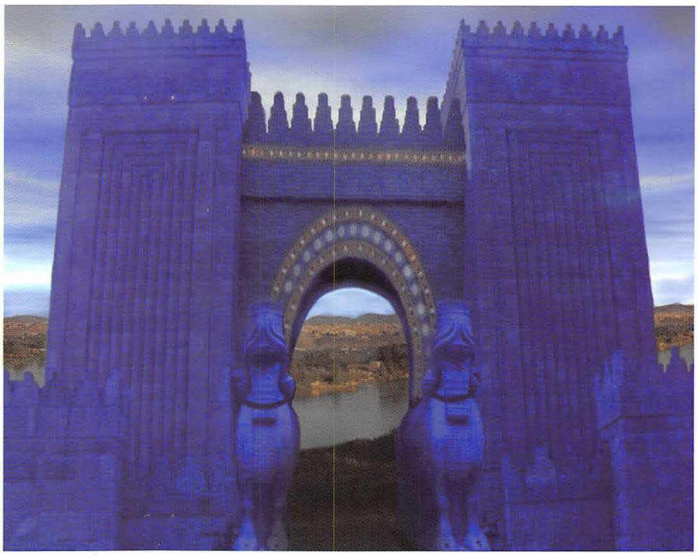
2. In what different ways did the people of Prophet Ilyaas (عليه السلام) honour Ba'l?

Exercises

3. What did Ilyaas (عليه السلام) do when he came to know that his people wanted to kill him?

4. What reason did Ilyaas (عليه السلام) give for the famine that had struck his people?

Chapter 23



The story of Yunus (عليه السلام) affirms Allah's Kindness to His slaves. Allah's help comes when His slaves are in despair and hardship. Allah is Merciful. He has power over everything!

Allah sent Prophet Yunus (عليه السلام) to the people of Nineveh, which was situated on the left bank of the River Tigris, opposite the present city of Mosul. One of the mounds in this area is still named after Prophet Yunus (عليه السلام).

The people of Nineveh had strayed from the Straight Path of Islam. They worshipped false gods and idols instead of Allah. Prophet Yunus (عليه السلام) began to call people to Allah. He asked them to stop worshipping false gods and idols. He told them that Allah is One and the Only Creator and that He alone deserves to be worshipped. But the people of Nineveh ignored and rejected him. Prophet Yunus (عليه السلام) continued to preach the Truth to them, but nobody seemed to be listening. He felt that his people were very stubborn. They were blind to the Greatness of Allah.

Angrily, he left them warning them that Allah's punishment would come to them after three days. Knowing that prophets do not lie, the people went out into the desert with their children and cattle. There they humbly asked for Allah's forgiveness and prayed fervently to Him for mercy. They regretted what they had done to their Prophet (عليه السلام). Allah responded to their call and did not punish them.

Yunus in the Belly of the Whale



Yunus (عليه السلام) had already left the town. He walked until he arrived at a sea harbour. As he approached the water, he found a ship ready to set sail. He boarded the ship in the sea. Soon a storm hit them. The sea rolled, and the ship was heavy and it almost sank. The people decided to draw lots with everyone's name. The one whose name was drawn would be thrown into the sea to lighten their loads. The lot fell on Yunus (عليه السلام). So they drew lots again. A second time the lot fell on Yunus (عليه السلام). Then a third time and it fell on him again. So they knew that Allah had intended him in this matter.

Yunus (عليه السلام) then was thrown into the sea. Allah sent a whale to swallow him. Allah commanded the whale not to eat him and not to bite him. The whale took him to the depths of the sea.



Yunus (عليه السلام) felt very sorry and prayed to Allah to forgive him. He was in the dark belly of the whale. He called out from the depths of darkness, "There is no god other than You. Glory be to You. I have truly been among the wrongdoers."

Allah's Messenger (ﷺ) says about this supplication, "No Muslim calls upon Allah by these words, about anything, but that Allah will answer his supplication." (Ahmad and At-Tirmidhee)

Allah showed mercy to Prophet Yunus (عليه السلام) and saved him from the trial. He commanded the whale to spit him onto the shore. It was because of Yunus' praising of Allah and seeking repentance that he was saved from the belly of the whale Otherwise he would have stayed there until the Day of Resurrection.



The whale swam to the shore and threw him onto it. Yunus (عليه السلام) was exhausted. He was ill. He lay there under the bright glare of the sun. He was feeling very weak.

Allah again showed His Mercy to Prophet Yunus (عليه السلام). He commanded a plant of the gourd kind to grow over him abundantly. Its leaves were very soft. It provided much shade, and flies never approached him. He ate of the fruit, whether cooked or not!

When Yunus (عليه السلام) had fully recovered, he went back to his people and preached to them once again. This time his people believed him and a hundred and twenty thousand or more of them accepted his teachings.

There are lessons for the believers in the story of Yunus (عليه السلام). The lesson is that we should never give up our duty to call to the worship of Allah. We should not give up hope or be angry if we do not succeed first; we should continue to do our duty. Success will eventually come. It may be closer to us than we think!

Exercises

A. Fill in the blanks with suitable words.

1. The story of Yunus (عليه السلام) teaches us that Allah's help comes when His slaves are in _____ and hardship.
2. Prophet Yunus (عليه السلام) was sent to the people of _____.
3. Nineveh was on the left bank of the River _____, opposite the present city of _____.
4. Prophet Yunus (عليه السلام) said his people would be punished after _____ days.
5. Allah commanded a _____ to swallow Yunus (عليه السلام).

B. Answer these questions.

1. What did the people of Nineveh worship?

2. Why was Yunus (عليه السلام) thrown over board from the ship?

3. How did Allah care for Yunus (عليه السلام) on the shore?

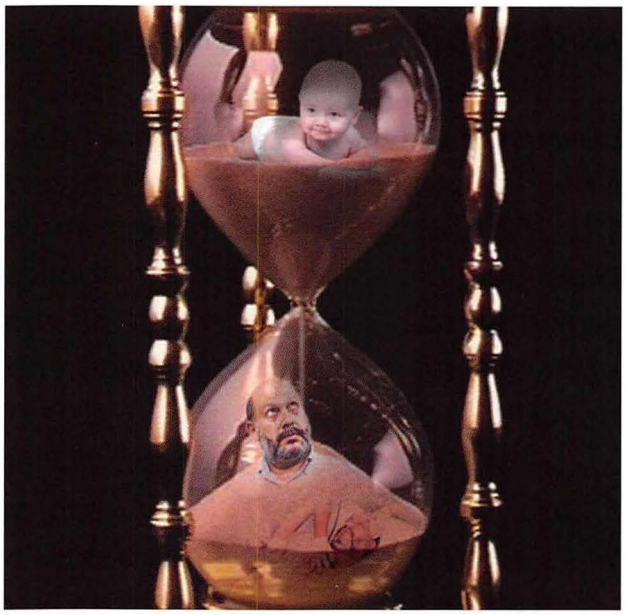
4. What lesson do we learn from the story of Yunus (عليه السلام)?

C. Think-up

Why do you think the whale did not eat Yunus (عليه السلام)?

The Best Use of Time

Chapter 24



Time is not money or gold. It is life and it is limited. A Muslim must appreciate every moment of his life. He should always strive to make the best use of it.

The Nature of Time

Time is the longest, yet it is the shortest. It is the swiftest, yet it is the slowest. All of us neglect it. All of us regret it. Nothing can be done without it. It eats away what is small. It builds up all that is great. This is the nature of time.

Time is the longest because it lasts forever; it is the shortest because none of us has enough time to finish life's work. It is the swiftest for those who are happy. It is the slowest for those who suffer. Life is made of time. Time, therefore, is not gold or money; it is life.

Time lost cannot be recovered. We cannot store it. Time lost is never found. We all have the same supply of time: twenty-four hours a day but we use it differently.

The Best Use of Time

Allah's Messenger (ﷺ) said, "There are two blessings which many people lose: health and leisure time." (Al-Bukhaaree)

The Arabic word "ghabn", used here as "lose", actually means buying something at a far higher price than its actual price or selling it at a far lower price than its actual price, which clearly shows a great loss. This hadeeth likens a morally responsible person to a trader and likens health and leisure time to capital, the money used for starting a new business. If someone puts his money to good use, he will get excellent returns on it; otherwise, he will lose it and experience devastation.

This hadeeth also urges us to benefit from our health and leisure time to get closer to Almighty Allah; we should do righteous deeds while enjoying these blessings before we lose them.

Leisure time is the time when you are not working or doing other duties.

Each weekday you get between four or five hours of free time. At the weekend, you get another twenty-four hours or so. Some of your free time will have to be spent doing your homework, so what do you spend your time doing? Do you have enough time to do everything you want?

A journey into the Self

What do you do with your time?

Make a schedule of the things you usually do during the day. Start with the time you get up and end with the time you go to sleep.

6.00 a.m. _____
7.00 a.m. _____
8.00 a.m. _____
And so on.

The Best Use of Time

Study the schedule you have made. Mark with a small circle the hours where you do something that benefits you or others. Look over your activities again. Do you waste a lot of time? Do you put off doing things? The way you use your time shows your worth.

If you value time, you will be prompt. You will be punctual. Promptness and punctuality affect the success of any activity.

If you value time, you will divide your hours and the minutes among your different daily activities. How much of your time do you waste just talking to your friends? Do you offer your daily obligatory prayers on time? Do you have time for recreation? Do you do this regularly?



Do you have a balance of work and leisure in your time schedule? While you must always strive to make the best of your time, you must aim for excellence. Excellence in everything you do. The Prophet (ﷺ) said, "Allah has prescribed Ihsaan (excellence, proficiency) in all things." (Muslim) It is therefore necessary that everybody must spend some time at the beginning of the week planning in detail the exact schedule of the week.

You must realize that the Qur'an and hadeeth can be fully memorized, books can be read, books can be written, and examinations can be passed by the proper use of time. Time could be spent for self-development. Plan your day each morning by writing down the things to do, and check them off as they are done!

A Muslim begins his day with salah and ends it with salah. These two salahs are Salatul-Fajr and Salatul-Isha.

Our time is our capital, and so we must use it wisely, according to the teachings of our religion, to lead a happy life in this world and eternal bliss in the hereafter.

حُسْنُ اسْتِعْمَالِ الْوَقْت

The Best Use of Time

Exercises

A. Fill in the blanks with suitable words.

1. There are two blessings which people lose: _____ and _____.
2. We must use our time _____ to lead a happy life in this world and _____ bliss in the hereafter.
3. A Muslim begins his day with salatul- _____ and ends it with _____.

B. Answer these questions.

1. How is time the shortest and the longest?

2. What is leisure?

3. What beneficial things can you do to better use your time?

Exercises

C. Think-up

Write down "A Day in My Life". Start from the time you get up to the time you go to bed.

Chapter 25



Ammar's father, Yaasir al-Ansee, came from Yemen to Makkah with his two brothers in search of a lost brother of theirs. His brothers al-Haarith and Maalik returned, while Yaasir settled in Makkah. He married Sumayyah bint Khubbaat. Sumayyah was a slave-girl of Banu Makhzum, so Ammar was born in bondage. But later he was set free by his master Abu Hudhayfah ibn al-Mugheerah.

Ammar (رضي الله عنه) and his parents were among the early adherents of Islam. They were cruelly tortured because of their faith. They were exposed to a severe test, but they bore this test with great courage and patience. Sumayyah (رضي الله عنها), the mother of Ammar, was the first martyr of Islam. Abu Jahl killed her with a spear in a very cruel way. Yaasir (رضي الله عنه), his father, also died because of torture, but Ammar survived. The Prophet (ﷺ) said to them once, "Be patient, family of Yasir; your meeting place will be in Paradise."

The pagans would expose Ammar (رضي الله عنه) to the searing sand of the hot desert, burn him with hot iron in various parts of his body and plunge him into water with his bleeding wounds until he fainted. They would punish him in this way many times so he would leave Islam, but he refused.

Ammar (رضي الله عنه) migrated first to Abyssinia and later to Madinah. He took part in all the battles in the lifetime of the Prophet (ﷺ) and in those during the days of Abu Bakr (رضي الله عنه) and Omar (رضي الله عنه). He was known for his courage. He also took part in building the Prophet's Mosque. He fell in the battle of Siffeen in the year 37 A.H.



On the day of the Battle of Siffeen, Ammar said, "Bring me a drink of milk." When it was brought to him, he drank it and said, "The Prophet (ﷺ) said [to me], 'Your last drink in this world will be a drink of milk.'" He then went forward and fought until he was martyred. He was ninety-three years old at the time, and was buried at Siffeen.

Exercises

A. Fill in the blanks with suitable words.

1. Sumayyah (رضي الله عنها) was the first _____ in Islam.
2. Yaasir (رضي الله عنه) was martyred under _____ .
3. Ammar (رضي الله عنه) was martyred in the battle of _____ .

B. Answer these questions.

1. Who were Ammar's parents?

2. How were Ammar's parents tortured? Did they survive the torture?

3. What did the Prophet (ﷺ) say would be Ammar's last drink? Was the Prophet's prophecy fulfilled?

Safiyyah bint Abd al-Muttalib ﵂

Chapter 26



Safiyyah (﵂) was the daughter of Abd al-Muttalib. Abd al-Muttalib was the chief of his people and was a wise man who commanded authority.

Safiyyah (﵂) was the sister of Hamzah, Abu Lahab, Al-Abbas and Abu Talib. Her mother was Haalah bint Wahb, the sister of Amina bint Wahb, the mother of the Prophet (ﷺ). She was from the clan of Banu Hashim and was the Prophet's aunt. She belonged to the tribe of Quraysh. After the death of her first husband, she married al-Awwam ibn Khuwwaylid. Al-Awwam was the brother of Khadijah (﵂), the Prophet's beloved wife.

One of Safiyyah's sons was az-Zubayr ibn al-Awwam. He was a companion of the Prophet (ﷺ) and a powerful warrior. Safiyyah was one of the early Muslims. She emigrated to Madinah and lived after the Prophet's death, to the Caliphate of Omar ibn al-Khattab (رضي الله عنه). She was seventy-three years old then.

Exercises

A. Match the following.

	A		B	
1	Safiyyah was the sister of	a	Banul Muttalib.	1 ___
2	She was from the clan of	b	Abu Talib and Al-Abbas (رضي الله عنهما).	2 ___
3	She was from the tribe of	c	Az-Zubayr ibn al-Awwam.	3 ___
4	Her son was	d	Quraysh.	4 ___
		e	Banu Hashim.	

B. Answer the following questions.

1. Who were Safiyyah's parents?

2. What was the relationship of Safiyyah's parents with the Prophet (ﷺ)?

Chapter 27



Ruqayyah (﵂) was the oldest daughter of the Prophet (ﷺ) from his wife Khdijah (﵂). She had been married to Utbah ibn Abu Lahab ibn Abd al-Muttalib before Allah's Messenger (ﷺ) began to receive the Qur'an. When the Prophet (ﷺ) was sent on his divine mission and Allah revealed Surat al-Masad, "Perish the two hands of Abu Lahab ...", Utbah's father asked him to divorce Ruqayyah. So Utbah divorced her. She embraced Islam when her mother Khadijah (﵂) did.

Othman ibn Affan (﵁) married her, and she immigrated to Abyssinia twice with him. On the first emigration, she miscarried the child she had from Othman (﵁). Later she bore him a son whom he named Abdullah. When the Prophet (ﷺ) emigrated to Madinah, she followed suit, after her husband Othman (﵁).

Ruqayyah fell ill when the Prophet (ﷺ) was preparing for the Battle of Badr. So he left behind her husband Othman to look after her. She died in Ramadan, seventeen months after the Prophet's emigration, while the Prophet (ﷺ) was at Badr.

Zayd ibn Haarithah came from Badr with the good news of the victory. When he entered Madinah, the people were levelling the earth over her grave.

Exercises

A. Are these statements true or false?

1. Ruqayyah (رضي الله عنها) was the daughter of A'ishah (رضي الله عنها). ☐
2. She immigrated twice to Madinah. ☐
3. She died when the prophet (ﷺ) was at Badr. ☐

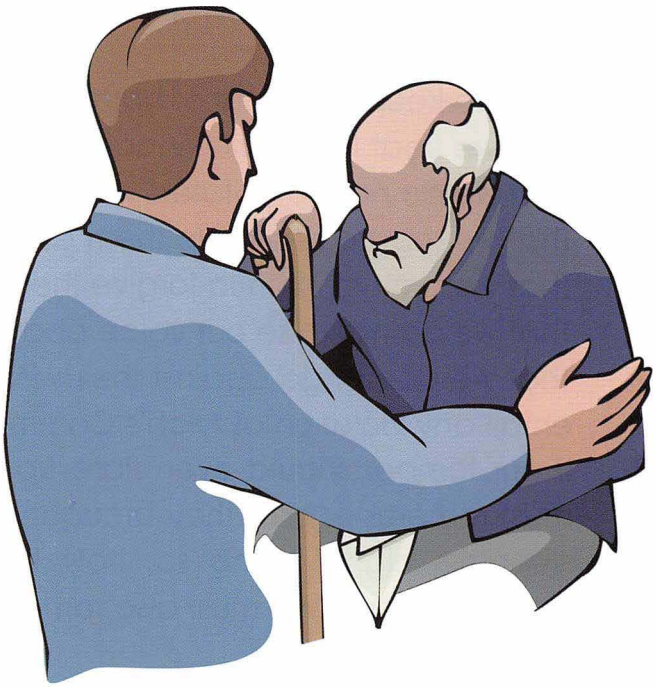
B. Answer these questions.

1. Who was Ruqayyah (رضي الله عنها) married to first? Why did her first husband divorce her?

2. Where did Ruqayyah (رضي الله عنها) emigrate?

3. The good news of the victory of Badr clashed with a sad event. What was it?

Chapter 28



Allah commands us to treat our parents with honour and respect. Allah says,

"And be good to your parents. If one or both of them reach old age in your life, do not say to them a word of disrespect, nor shout at them, but speak to them in gracious words." (17:23)

"Give thanks to Me and to your parents." (31:14)

"Behave with them in this world kindly." (31:15)

A man once came to the Prophet (ﷺ) and asked his permission to take part in jihad. The Prophet (ﷺ) asked him, "Are your parents still alive?" The man answered, "Yes." The Prophet (ﷺ) then said, "Well then, consider their service as jihad." (Muslim)

The nature of honour and respect for our parents is such that it requires many things including the following:

1. That we keep them out of harm's way;
2. That we treat them with kindness;
3. That we do not get irritated with them or with their needs;
4. That we regard service to them as an act of worship;
5. That we pray to Allah to forgive them and have mercy on them;
6. That we do not raise our voice above theirs;
7. That we do not go against their wishes, as long as this does not entail any violation of Allah's Commands;
8. If our temper should even flare up in anger towards them, we must remember how they brought us up, how they spent many sleepless nights doing so, how they cared for us and wore themselves out. We must also remember the words of Allah:

"Speak to them in gracious words." (17:23)

They went hungry themselves to keep us satisfied. They stayed awake at night so we could enjoy our sleep.

Of course, it costs to obey. But young people should not think that they are the only ones in this world who should obey! Every one of us has to obey. Working people obey their employers. Teachers obey school authorities. Soldiers obey commanding officers. Young people should above all keep clearly in mind that Allah commands them to love, respect and obey their parents.

So we should love them from our hearts. We should always try hard to make them happy. We must show them our love and satisfy their needs. We should look after them if they are sick and whenever they need our help.

بِـــرُّ الْوَالِدَيْـــن

Kindness to Parents

Parents receive authority over their children from Allah, so children must obey them in all things, with the exception of a command to sin.

If you told your mother you would be back home at, say, 5:00 p.m., be home on time! If you offered to clean the garden for your father, do the job and keep working until you finish it.

A man once came to the Prophet (ﷺ) and said, "O Allah's Messenger, Who is more entitled to my best companionship?" The Prophet (ﷺ) said, "Your mother." The man then asked, "Who is next?" He answered, "Your mother." The man further asked, "Who is next?" He answered, "Your mother." The man then asked, "Who is next?" He answered, "Your father." (Al-Bukhaaree and Muslim)

The Prophet (ﷺ) said that Allah has forbidden us from disobeying our parents. He also said that disobeying parents is one of the major sins.

Exercises

A. Are these statements true or false?

1. We do not have to treat our parents well. ☐
2. Disobeying parents is a major sin. ☐
3. Young people are the only ones who should obey others. ☐

بِـــرُّ الْوَالِدَيْـــن

Kindness to Parents

Exercises

B. Answer these questions.

1. What does the Qur'an command us to do regarding our parents?

2. List at least four things we should do to honour our parents.

3. What are some of the hardships our parents went through while bringing us up?

C. Think-up

1. When should you obey your parents? Give two examples.

2. Why do you think mothers deserve more love and respect than the fathers?

Chapter 29



The Qur'an is the Word of Allah. It is His book. It is the Revelation (Wahy) which Angel Jibreel (عليه السلام) brought down from Almighty Allah to His Messenger Muhammad (ﷺ). The Prophet (ﷺ) delivered it as he received it to his community.

The Qur'an is uncreated. It has not been invented, changed, fabricated or abridged. It does not contain anything that is redundant.

Allah has taken it upon Himself to protect it against corruption, and no falsehood can approach it from before or behind it. Allah says, "Verily, We have sent the Reminder (i.e. the Qur'an), and We will surely protect it [against corruption]." (Surat Al-Hijr, 15:9)

"Verily, it is an honourable, well-fortified book of exalted power. No falsehood can approach it from before or after it: it is sent down by the All-Wise, worthy of all praise." (Surat Fussilat, 41:41-2)

The best amongst Muslims are those who learn it and teach it to others. Whoever recites it will be greatly rewarded for doing so. The Prophet (ﷺ) describes the person who has nothing of it in his heart as a ruined, deserted house.

The Prophet (ﷺ) said, "Whoever recites a letter from the Book of Allah will receive one reward, and one reward comes with ten like it. I do not say that [the letters] Alif, Laam and Meem are one letter, but rather Alif is a letter, Laam is a letter and Meem is a letter." (At-Tirmidhee)

The Qur'an's Rights upon Muslims

The Qur'an makes five demands from every Muslim. They are as follows:

1. A Muslim is required to believe in the Qur'an.
2. He is required to read it.
3. He is required to understand it.
4. He is required to act upon its teachings.
5. He is required to convey its teachings to others.

The recitation of the Qur'an nourishes the heart. Those who lived during the time of the Prophet (ﷺ) received their inspiration and training from the Qur'an. The Qur'an was their guide. It was their light and their leader. It was their constant companion.

The Qur'an is full of wisdom. We should spend hours understanding the Qur'an. If we really want to benefit from the Qur'an, we should listen to it and study it as if it is being revealed to us today – now!

After understanding what we read in the Qur'an, we should act upon its teachings.

The Qur'an is the Word of Allah

Exercises

A. Fill in the blanks with suitable words.

1. _____ brought down the Qur'an to the Prophet (ﷺ).
2. The Qur'an is the _____ of Allah.
3. Allah has protected the Qur'an from _____.
4. The best among Muslims are those who learn the Qur'an and _____ it to others.

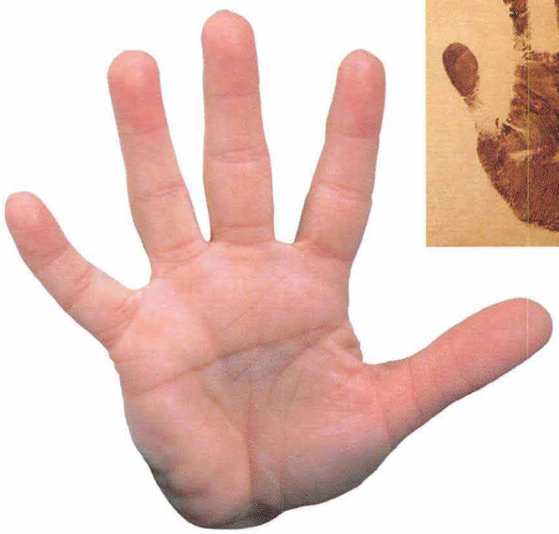
B. Answer these questions.

1. What are the rights of the Qur'an on Muslims?

2. From the life of the Prophet's companions, what should the position of the Qur'an in our lives be?

C. Write a brief note on the Qur'an.

Chapter 30



There are more than 6 billion people in the world. Some are tall; some are short. ome are fat; some are thin. Some have black hair; some have fair hair. Some are dark-skinned; some are fair-skinned. Each person is unique, with his or her own physical features.

Many different subjects are mentioned in the Qur'an in the course of inviting people to believe. Sometimes the Qur'an mentions the heavens, sometimes the animals, and sometimes the trees and plants. It also mentions many other things as evidence of Allah's Greatness and Wisdom. The Qur'an calls us in many verses to reflect on our own creation and on anything Allah created.

The creation of man and the miraculous aspect of this creation are stressed in many verses of the Qur'an. Some bits of information within these verses are so wonderful and detailed that it is impossible for a person living in the 7th century to have known them. Hence, it follows that the Qur'an is the Word of Allah! It is sent down by the Creator of man for man's own guidance.

30 Fingerprints – The Unique Creation of Allah!

Fingerprints Facts

Let us consider the uniqueness of the fingerprints.

The Qur'an says, "Does man think We will not assemble his bones? Yes, We are able even to put together in perfect order the very tips of his fingers." (Surat al-Qiyyaamah, 75: 3-4)

One feature that distinguishes you from everyone else is the pattern of the curved lines on the tips of your fingers. These patterns are different in every person, and no two people have the same fingerprints.

The patterns of your fingerprints do not change, as you grow older, even if your skin becomes cracked and wrinkled with age. So your fingerprints can be used to identify you. Wherever you go, you tend to leave your fingerprints behind you. That is why fingerprints are widely accepted as a very important way of identifying people.

The fingerprints are unique to its owner. Every person has a different set of fingerprints. All the people who have lived throughout history also had different fingerprints. Can fingerprints form by coincidence?

It is interesting to note that two centuries ago fingerprints were not important. It was only in the late 19th century that fingerprints were discovered to be different from one person to the other.

In the 7th century, the Qur'an pointed out that the fingerprints of human beings bear a unique characteristic.

"Does man think we will not assemble his bones? Yes, we are able even to put together in perfect order the very tips of his fingers." (Surat al-Qiyyaamah, 75: 3-4)

What does this show? This clearly shows that the Qur'an is the Word of Allah. Every bit of information and description of the Qur'an is true because every verse of it, every syllable of it, every particle of it is from Almighty Allah. It also shows that Allah is Great and Wise and creates everything in the best of forms and shapes.

Exercises

A. Answer these questions.

1. What answer does the Qur'an give to those who think it is impossible to be raised after death?

2. Do fingerprints change as we grow older?

3. When did man discover fingerprints, and when did the Qur'an mention them?

4. What do the wonderful design of fingerprints point to?

B. Activity

1. Apply watercolour to your fingers and mark prints on paper. Now compare your prints with those of your friends. Are any of the patterns identical?

2. There are four lines given here | ____ | _____. You may make them long or short, but try to make as many patterns as you can. How many could you make? Remember Allah has made billions upon billions of patterns of fingerprints and is continually generating new ones.

Chapter 31



Who is not interested in clothes? Young people nowadays seem very concerned about being in style, because they consider this one of the requirements for acceptance by other boys and girls – whose acceptance means so much to them. But our real joy lies in Allah's acceptance of us! Unfortunately, it is easy for some of us to confuse real happiness with glittering-but-quickly-vanishing 'fun' that leaves us downright unhappy.

Islam requires us to be careful about our appearance. It wants us to dress decently. It wants us to enjoy what Allah has created for the purposes of dressing and adornment. Clothes in Islam have two main purposes: to cover the body and to beautify the appearance.

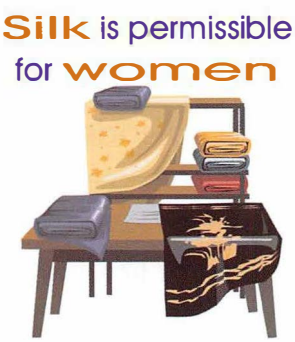
There are three types of clothes:

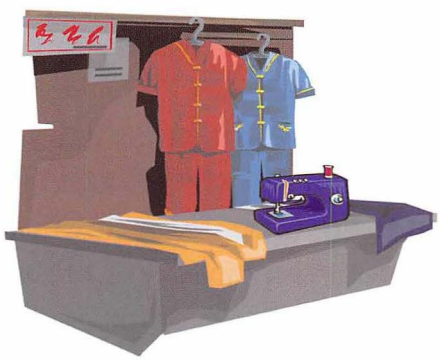
(1) Those which Allah has declared unlawful for everyone;

(2) Those which He has declared unlawful for certain individuals but not for others; and

(3) Those which He has disapproved.

1. The first type of clothes that have been declared unlawful for everyone are those that are wrongfully obtained by such acts as stealing.
2. An example of those which have been declared unlawful for certain individuals and not for others is silk. Silk is permissible for women but not for men.
3. Those that are disapproved are those going to extravagant lengths, to the point where they amount to boastfulness and arrogant pride.





Matters of dress have two sides:

One of them is related to the right of Allah, while the second is related to the right of man.

As for the side relating to the right of Allah, it is the concealing of the private parts (awrah) from the eyes of people.

As for the side pertaining to the rights of humans, it is that which provides protection from the heat, the cold and all kinds of things that can be harmful.

It is not right for men to imitate women's style of dress. Likewise, it is not right for women to imitate the style of men. The Prophet (ﷺ) cursed the person who would do such a thing. He warned us against it with dire threats.

It is also reprehensible to wear any kind of dress which is so transparent that the body can be seen through it. If the private parts (awrah) are visible through it, the wearer is a sinner. He is an immoral person.

On one occasion, Asmaa' bint Abu Bakr (رضي الله عنها) was visiting her sister A'ishah (رضي الله عنها), wife of the Prophet (ﷺ), when he noted that Asmaa's dress was not thick enough. He turned his face away in anger and said, "If the woman reaches the age of puberty, no part of her body should be seen but this, and he pointed to his face and hands."

We should clearly keep it in mind that the choice of clothes shouldn't first be governed by what one likes best or what is least expensive, but by the unchanging principles of modesty. Modesty is one of the most delightful characteristics of a woman. The girl who dresses modestly and tastefully shows her refinement. Immodesty in dress cannot be considered elegant. It is mostly vulgar.

Some Requirements in Dress according to the Qur'an and the Sunnah of the Prophet (ﷺ)

1. The covering of awrah. Awrah refers to the parts of the body that should be covered at all times. The covering of awrah is also a necessary condition for the validity of prayers for both men and women. Awrah for men is defined as the area between the navel and the knees. For women the awrah is defined as the whole body except for the face and the hands. Hence, men and women should fully cover their awrah.

2. Clothes should be loose enough so as not to reveal what they are covering (the awrah).
3. They should be thick enough so as not to reveal the colour of the skin or the parts required to be covered.
4. A woman should not wear a man's clothes, nor should a man wear a woman's clothes. An aspect of such imitation includes the manner of speaking, walking, dressing and moving.
5. They should not be clothes of fame, pride and vanity.

In addition to the above conditions, men are not allowed to wear silk and gold. This, however, does not apply to women.

Exercises

A. Fill in the blanks with suitable words.

1. _____ is permissible for women but not for men.
2. _____ in dress cannot be considered elegant.

B. Write a brief note on the requirements of dress in Islam.

Exercises

C. Name the following:

1. The two purposes of clothes

2. The three types of clothes

3. The two sides of clothes

D. Answer these questions.

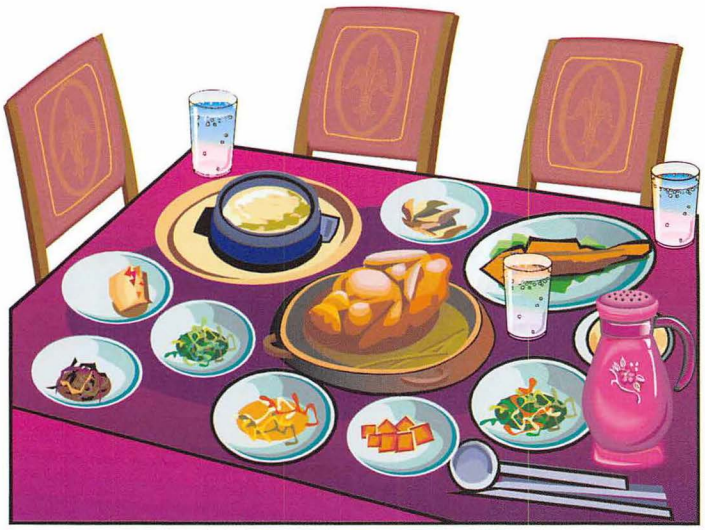
1. Explain the Arabic term awrah. What is the awrah for men and women?

2. What governs the choice of clothes?

3. What does a girl who dresses modestly prove?

Etiquette of Eating and Drinking

Chapter 32



A Muslim must eat and drink only what is pure and lawful. He should avoid all that is impure and unlawful, such as dead animals, pork, blood and alcoholic drinks. He should also avoid food and drink obtained by unlawful means, such as theft or deceit.

A Muslim must always eat and drink with the intention of gaining strength to worship Allah better. He must remember that the reason why Allah created him is to worship Him.

Islam calls to cleanliness, and so a Muslim must wash his hands before and after eating.

Etiquette of Eating and Drinking

A Muslim must say بِسْمِ الله "In the Name of Allah" every time he wants to eat or drink. If he forgets to say (بِسْمِ الله – *Bismillaah*) at the beginning of a meal, he should say, when he remembers, بِسْمِ الله فِى أَوَّلِه وَآخِره *Bismillaahi fee awwalihi wa aakhirihi* "In the Name of Allah, at its beginning and at its end".

He should also eat and drink with his right hand. The Prophet (ﷺ) once said that Satan eats and drinks with his left hand.

He should eat from the side of the plate that is in front of him if he is eating with people from the same plate. He should not eat from the top or the middle of the pile of food but from the sides. If he uses his hand, he should use three fingers to handle his food.

If, however, there are different plates, and the food consists of different types, he can move his hand around, like in the case of sweetmeats or fruits, where he may stretch his hand and choose.

He should not blow on hot food. Rather, he should wait patiently until it is easy to eat. If he wants to drink, he should do so with the right hand, say بِسْمِ الله *Bismillaah* and drink in three breaths.

He should never criticise food. Criticising food, which is a blessing from Allah, means not appreciating Allah's blessings. The Prophet (ﷺ) never criticised food; if he liked it, he would eat it; but if he did not like it, he would leave it.

It is bad manners to eat or drink in a reclining position. It was not the Prophet's practice to do so. It is permissible to eat and drink while standing or at a table. Sitting down to eat, however, is highly recommended.

It is not permissible to eat or drink in plates or vessels of gold or silver. Once a person has placed a morsel in the mouth, he should not take it out again, unless it is too hot or spoiled. If it happens to be spoiled, he may spit it out without drawing people's attention.

When passing food or drink to someone, he should start with the person sitting on his right. The Prophet (ﷺ) was once given some milk. On his right was a Bedouin and on his left was Abu Bakr (رضي الله عنه). After the Prophet (ﷺ) had drunk, he passed the milk to the Bedouin and said, "Serve the person to the right first, then the next person to the right." (Al-Bukhaaree)

It is bad manners to blow one's nose at the table or talk with one's mouth full. One can of course talk while eating, but only when a little or no food is left in the mouth.

A good Muslim always remembers to thank Allah after eating or drinking by saying اَلْحَمْدُ لله *Al Hamdulillaah* "Praise be to Allah". The Prophet (ﷺ) would say,

اَلْحَمْدُ لِلّٰهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلا قُوَّةٍ

Al-Hamdulillaahilladhee at'amanee haadaa wa razaqaneehi min ghairi hawlin minnee walaa quwwah

"Praise be to Allah Who fed me this and provided it for me without any strength or power on my part."

He should not overeat. He should stop eating before he becomes full, following the Prophet's example. If he happens to be somebody's guest, he should recite the following du'aa for the host and his family:

اللَّهُمَّ بارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ، وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

Allaahumma baarik lahum feemaa razaqtahum, waghfir lahum, war-hamhum

"O Allah! Bless for them what you have provided them with, and forgive them and have mercy on them."

Exercises

A. Are these statements true or false?

1. It is all right to eat with the left hand once in a while. ☐
2. It is all right to blow on hot food and drink. ☐
3. It is healthy to drink water in one large gulp. ☐
4. It is rude to blow one's nose at the table. ☐
5. We should not talk with our mouth full. ☐
6. It is not bad manners to recline while eating. ☐

B. Complete the following sentences.

1. Food is a _____ from Allah and so we must not criticise it.
2. It is not permissible to eat or drink in plates or vessels of _____ or _____.
3. If we use our hand, we should use _____ fingers to handle food.
4. When passing food or drink, we should start from the _____ side.

C. Answer these questions.

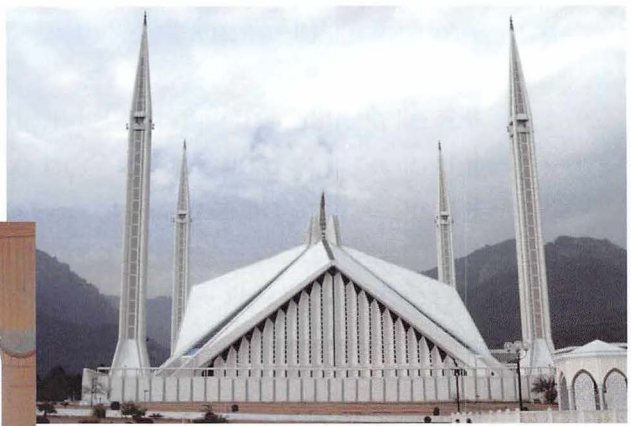
1. What should one say before and after eating?

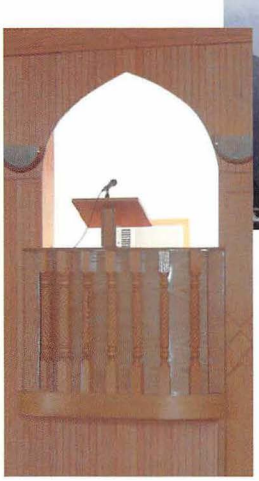
2. What do you know about eating and drinking in anything made of gold or silver?

D. Activity

Memorise the du'aas in this lesson and recite them at their proper times.

Chapter 33





Salaatul Jumu'ah (the Friday prayer) is a special prayer which is offered in place of Salaat adh-Dhuhr on Friday. It consists of two rak'ahs and is preceded by a sermon – the khutbah.

Salaatul Jumu'ah brings together a large number of people from different places. This increases the sense of togetherness.

Salaatul Jumu'ah is an obligation. Allah says,

"O you who believe! When the call is proclaimed for the prayer on Friday, come to the remembrance of Allah and leave off business. That is better for you if you only knew." (62-9)

The Friday Prayer

Salatul Jumu'ah is obligatory on every free, adult, non-travelling men who do not have a valid excuse, such as illness, for not attending. It is optional for women. If a woman decides to pray at home, or if anyone is prevented from attending Salatul Jumu'ah, he or she must pray the four rak'ahs of the Dhuhr prayer in the usual manner.

The Merits of Jumu'ah

Friday is a noble and virtuous day. In fact, it is the best day of the week. The Prophet (ﷺ) said, "The sun has not risen on a day better than Friday. On it Adam was created; on it he was admitted into Paradise, and on it he was expelled from it. The hour will not occur except on Friday." (Muslim)

Etiquette and Duties on Friday

The following are some of them:

1. **Taking a bath (ghusl)**
 The Prophet (ﷺ) said, "Taking a bath on Friday is obligatory for every [male] adult." (Al-Bukhaaree and Muslim)

2. **Wearing clean clothes and fragrance**

3. **Leaving early to arrive before its time**

4. **Not to separate between two people who are sitting**

5. **Praying two rak'ahs before sitting down**
 When one enters while the imam is delivering the sermon, he should perform two raka'hs briefly.

6. **Listening attentively when the imam is giving the khutbah**
Muslims should listen attentively to the Friday sermon and remain silent throughout. Even telling others to be quiet is not allowed. The Prophet (ﷺ) said, "If one of you tells his [Muslim] brother to be quiet while the imam is giving the sermon, he is guilty of idle talk." (Al-Bukhaaree and Muslim)

7. **Reciting Surat al-Kahf**
It is recommended to recite Surat al-Kahf (18th surah of the Qur'an) on Friday. The Prophet (ﷺ) said, "Whoever recites Surat al-Kahf on Friday, what is between the two Fridays will be illuminated for him by light." (Al-Haakim)

8. **Invoking Allah's peace and blessings on the Prophet (ﷺ)**

The Khutbah and Salaatul Jumu'ah

When the imam comes into the mosque, he greets the people with salaam and ascends the minbar. Then the mu'adh-dhin calls the adhan.

After the adhan, the imam stands up facing the worshippers and delivers the khutbah. He glorifies Allah and invokes Allah's peace and blessings on the Prophet (ﷺ). He then reminds the assembly of their duties towards Allah. He reminds them to follow what Allah has commanded and avoid what He has prohibited. He urges them to do good deeds and abandon evil ones. Then he sits down for a brief pause. He then stands up again to resume the khutbah. Finally, he prays for the congregation and for the entire Muslim community.

The mu'adh-dhin calls the iqaamah, and the imam then leads the congregation in salah. He recites the Qur'an in the two rak'ahs aloud.

Exercises

A. Name the following:

1. The place where the imam stands to give the khutbah: _____
2. The person who calls the adhan: _____
3. The Arabic word for Friday: _____
4. The name of the surah which is recommended to be recited on Friday: _____

B. Fill in the blanks with suitable words.

1. Muslims should _____ attentively while the imam is giving the _____.
2. The imam gives the khutbah after the _____ is called.
3. Salaatul Jumu'ah consists of two _____.

C. Answer these questions.

1. Who is obliged to attend Salatul Jumu'ah?

2. What should a person do if he is prevented from offering Salatul Jumu'ah?

3. What are the benefits of reciting Surat al-Kahf?

4. What should a person do when he enters the mosque while the imam is delivering the sermon?

Chapter 34



Fajr: 2

Dhuhr: 4+2

Maghrib: 2

Ishaa: 2

As-Sunan ar-Raatibah are the established voluntary prayers which the Prophet (ﷺ) regularly performed in combination with the five obligatory prayers. They are performed before and after the obligatory prayers, and offering them entails a great deal of blessings and rewards.

As-Sunan ar-Raatibah are as follows:

a. Two rak'ahs before the Fajr prayer: A'ishah (رضي الله عنها) reported that the Prophet (ﷺ) said, "The two rak'ahs of the Fajr are better for me than this world and all it contains." (Muslim)

b. Four rak'ahs before the Dhuhr prayer and two after it.

c. Two rak'ahs after the Maghrib prayer.

d. Two rak'ahs after the Ishaa Prayer.

Umm Habeebah (رضي الله عنها) said that she heard Allah's Messenger (ﷺ) say, "Whoever prays twelve rak'ahs in a day and night, a house will be built for him in Paradise. They are: four before Dhuhr,

two after it, two after Maghrib, two after Isha and two before Fajr."
(At-Tirmidhee and Muslim)

Exercises

A. Are these statements true or false?

1. As-Sunan ar-Raatibah entail great rewards from Allah. ☐
2. As-Sunan ar-Raatibah are not important. ☐
3. The Prophet (ﷺ) always prayed As-Sunan ar-Raatibah. ☐
4. We should follow the example of the Prophet (ﷺ) by offering As-Sunan ar-Raatibah. ☐

B. Answer these questions.

1. Explain the term As-Sunan ar-Raatibah.

2. When are they performed?

Chapter 35



Definition

The Arabic word witr means "odd number" and is generally used to refer to salatul-witr, which is the performance of the last voluntary night prayer as one rak'ah. The maximum prayer before it should be ten. The Prophet (ﷺ) said, "The (optional) night prayer should be offered in twos and twos; if you fear that dawn is approaching, then offer one rak'ah to make (the number of rak'ahs) you have offered odd (witr)." (Al-Bukhaaree)

Its Time

Al-witr prayer is a necessary Sunnah, and a Muslim should not leave it under any circumstances. The time for al-witr extends from the Isha prayer until shortly before the Fajr prayer. It is preferable to perform it in the last part of the night, unless one fears one might wake up late to do it. The Prophet (ﷺ) said, "Whoever among you thinks that he will not be able to wake up in the last part of the night

should perform the witr prayer in the first part; and whoever among you thinks that he can wake up in the last part of the night should pray witr in the last part. For, indeed, prayer during the last part of the night is attended [by the angels] and is more virtuous." (Muslim and Ahmad)

Recitation for Al-Witr

For the two rak'ahs that occur before the witr prayer, it is recommended to recite Surat al A'ala (Surah 87) after Surat al-Fatihah in the first one and Surat al Kaafiroon (Surah 109) after Surat al-Fatihah in the second one. In the witr rak'ah, the Prophet (ﷺ) frequently recited Surat al-Ikhlas (Surah 112) after Surat al-Fatihah, and only occasionally recited Surat al-Falaq (Surah 113), and Surat an-Nas) along with Surat al-Ikhlas.

A Muslim, however, should not offer the witr prayer twice in the same night. If someone has performed the witr prayer in the first part of the night, then wakes up and wants to perform any voluntary prayers, he can do so without repeating the witr prayer. The Prophet (ﷺ) said, "There are no two witr prayers in the same night." (At-Tirmidhee)

Exercises

A. Fill in the blanks with suitable words.

1. The time for witr extends from the _____ until shortly before the _____.
2. The witr prayer is a _____ Sunnah.
3. The Arabic word witr means _____.

B. Answer these questions.

1. How many raka'hs does the witr prayer has?

2. What surah should be recited in the witr prayer?

3. What are the two surahs that are recommended to be recited after Surat al-Fatihah in the two rak'ahs before the witr prayer?

Chapter 36



The Meaning of Dhikrullaah

Dhikrullaah (or dhikr, for short) means the remembrance of Allah. It can be done by either the tongue or the heart, but the best form of dhikr is the one that is done by both of them. Almighty Allah commands us to do dhikr:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Remember Me and I shall remember you. Be grateful to Me and do not deny Me. (al-Baqarah 2:152)

When we remember Allah, the Creator and Lord of the worlds, He remembers us in return. Allah said in a hadeeth qudsee:

"I am as My servant thinks I am, and I am with him when he remembers Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in a gathering, I make mention of him in a gathering better than it ..." (Al-Bukhaaree and Muslim)

Dhikrullaah is supremely great. Allah's Messenger (ﷺ) would always remember Allah: before going to bed, upon waking up, before entering the toilet, upon leaving it, upon entering the mosque, upon leaving it, before and after eating and drinking, in the morning and in the evening and at all times. He once said, "The comparison of the one who remembers his Lord and the one who does not remember his Lord is like that of the living and the dead." (Al-Bukhaaree)

Some of the many Benefits of Dhikrullaah

1. It drives away Satan;
2. It is pleasing to Allah;
3. It removes the worries of the heart and brings happiness and joy to it.
4. It illuminates the face and the heart;
5. It gives life to the heart. In fact, it is to the heart as water is to the fish. Fish cannot survive without water.
6. It nourishes the heart and the soul. If someone is deprived of it, it is as if his body was deprived of food.
7. It erases sins.
8. It delivers one from Allah's punishment.
9. It is a good way to help the tongue avoid such evil things as backbiting, lies and vain talk.

Each specific form of ibaadah or acts of worship – salah, sawm, hajj are all different forms of dhikr.

Recitation of the Qur'an

Reciting the Qur'an is the best form of dhikr. In fact, the Qur'an is our guide, light and our leader, and so it must be our constant companion.

Various Expressions of Daily Dhikr

1. The Prophet (ﷺ) said, "[There are] two statements which are light for the tongue, heavy in the scales [of deeds] and dearer to the Most Merciful:

سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيم

Subhaan-Allaahi wa bihamdihee, subhaan-Allaahil-'Adheem
Glory be to Allah, His is the praise; glory be to Allah, the Most Great
(Al-Bukhaaree and Muslim)

2. Abu Musa (رضي الله عنه) said, "Allah's Messenger (ﷺ) said to me, "Shall I not direct you to one of the treasures of Paradise?" I said, "Yes, O Allah's Messenger." He said,

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

Laa hawla wa laa quwwata illaa billaah
There is neither power nor might except with Allah (Al-Bukhaaree and Muslim)

3. Abu Hurairah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said, "Whoever says,

سُبْحَانَ اللهِ وَبِحَمْدِهِ

Subhaanallaahi wa bihamdihee (Glory be to Allah, His is the Praise) one hundred times a day will be forgiven all his sins even if they were as much as the foam of the sea." (Al-Bukhaaree and Muslim)

4. Allah's Messenger (ﷺ) said, "For me to say

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ ولاَ إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَر

Subhaanallaahi wal hamdulillaahi wa laa ilaaha illallaahu wallaahu akbar.

Glory be to Allah, Praise be to Allah, there is no god but Allah and Allah is Most Great is dearer to me than that over which the sun has ever risen". (Muslim)

5. Allah's Messenger (ﷺ) said, "Whoever says:

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِير

Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa huwwa 'alaa kulli shai'in qadeer.

There is no god but Allah Alone, He has no partner, His is the dominion and His is the praise, and He is Capable of all things, ten times, will have the same reward as that given for freeing ten slaves; one hundred rewards will be written in his account, one hundred sins will be removed from his account, and this saying will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who has done more than him." (Al-Bukhaaree and Muslim)

6. Ali (رضي الله عنه) narrated that Allah's Messenger (ﷺ) told him and to his wife Fatimah (رضي الله عنها), "...When you go to bed, say اَللهُ أَكْبَر *Allaahu Akbar* thirty-four times, اَلْحَمْدُ لِلّٰهِ *Al-Hamdu lillaah* thirty-three times and سُبْحَانَ الله *Subhaan-Allaah* thirty-three times..." (Al-Bukhaaree and Muslim)

Exercises

A. Answer these questions.

1. What does dhikrullaah mean?

2. Mention at least four benefits of dhikr.

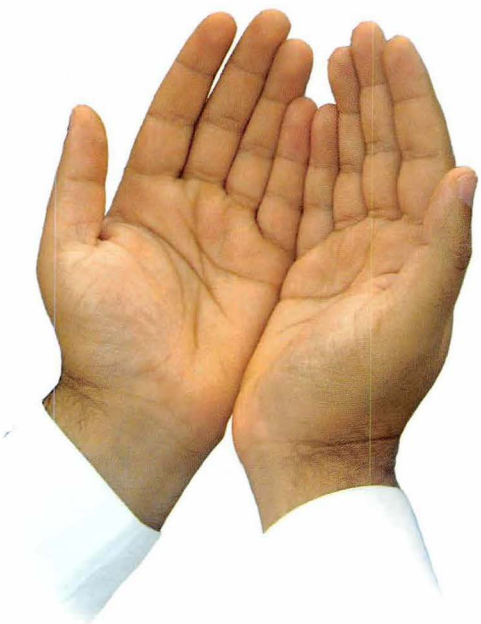
3. What is the likeness of the person who remembers Allah and the person who does not remember Him?

4. What is the best form of dhikr?

B. Activity

1. Learn the various forms of dhikr from the lesson and practise them in your daily life.
2. Find out what is meant by 'hadeeth qudsee' mentioned in the lesson.

Chapter 37



Du'aa means calling upon Allah and seeking His Help, for worldly benefits such as wealth and health, or for religious benefits such as forgiveness and everlasting happiness in the hereafter. Allah's Messenger (ﷺ) described it as being marrow of worship. In fact, du'aa is a believer's response to Allah's words in the Qur'an,

"And your Lord says, 'Call upon Me and I will answer your prayers.'" (40:60)

Du'aa is a great tool in the hands of a Muslim. It is his strength. He may supplicate to Allah in his own words, but it is better to use the beautiful du'aas the Prophet (ﷺ) has taught us.

It is important to observe the following etiquette of du'aa so that we may get benefit from them:

a. Seek out the blessed times for it: Friday (between the adhaan and the iqaamah, when it is raining, the last third of the night, upon breaking the fast, while prostrating in the prayers, on the Night of Al-Qadr (Decree) and on the Day of Arafah.
b. Be in a state of purity.
c. Face the direction of qiblah and raise the hands.
d. Implore Allah with humility and reverence.
e. Insist to Allah in one's supplication by repeating the du'aa many times and invoke Him by His Names and Attributes.
f. Be fervent in prayer and hopeful of the answer.
g. Begin supplication with the mention of Allah, before asking of Him, and entreat Him to send His blessings and peace upon the Prophet (ﷺ).
h. Make sure that one's income is lawful, invoke Allah alone and be sure that He will answer one's prayer.

Supplications for various occasions

On Sleeping and Waking up

1. Before you go to sleep, say,

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا

Bismik-Allaahumma amootu wa ahyaa

In Your Name, O Allah, I die and I live.

When you wake up, say:

اَلْحَمْدُ لِلّٰهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُور

Alhamdu lillaahilladhee ahyaanaa ba'da maa amaatanaa wa ilaihinnushoor.

All praise is for Allah Who has brought us to life after causing us to die, and to Him is the return [after death].

2. Whenever the Prophet (ﷺ) went to bed each night, he would cup his hands together and gently blow on them. Then he would recite into them:

قُلْ هُوَ اللّٰهُ أَحَد

"Say: He is Allah, the One..." (Surah 112),

قُلْ أَعُوذُ بِرَبِّ الْفَلَق

"I seek refuge in the Lord of the Daybreak..." (Surah 113), and

قُلْ أَعُوذُ بِرَبِّ النَّاس

" I seek refuge in the Lord of mankind..." (Surah 114).

Then he would pass them on as much of his body as his hands could reach. He would begin with the head and the face, then the entire part of his body. He would do this three times.

3. Allah's Messenger (ﷺ) said, "When you have repaired to your bed, then recite *Ayat-ul-Kursee* until you complete it, and it will continue to be from Allah a protection for you and no devil will approach you until you come upon the morning."

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

On Entering the Toilet and Leaving it

4. When you enter the toilet, say:

بِسْمِ اللهِ . اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِث

Bismillaah. Allaamumma innee a'oodhu bika minal-khubuthi wal-khabaa'ith

O Allah, I seek protection in You from the male and female devils.

5. When you come out of the toilet, say: غُفْرَانَك *Ghufraanak*
I seek Your forgiveness (O Allah).

On Eating and Drinking

6. Allah's Messenger (ﷺ) said,

"Say بِسْمِ اللهِ *Bismillaah* (In the Name of Allah), eat with your right hand and eat of that which is next to you." If you forget to mention Allah's Name at the beginning, say when you remember:

بِسْمِ اللهِ فِي أَوَّلِهِ وَآخِرِه

Bismillaahi fee awwalihi wa aakhirih

In the Name of Allah, at the first of it and at the last of it.

7. When you finish eating, say:

اَلْحَمْدُ لِلّٰهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنّي وَلَا قُوَّة

Alhamdu lillaahilladee at'amanee haadhaa, wa razaqaneehi, min ghairi hawlin minnee wa laa quwwah.

Praise be to Allah Who has given me this to eat and has provided me with it with neither might nor power on my part.

8. If you are a guest at a Muslim's house, say when you finish eating food:

اَللّٰهُمَّ بارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ، وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

Allaahumma baarik lahum feemaa razaqtahum, waghfir lahum, war-hamhum

O Allah! Bless for them what You have given them, and forgive them and have mercy on them.

On Leaving and Entering your Home

9. When you leave your home, say,

بِسْمِ اللّٰه ، تَوَكَّلْتُ عَلى اللّٰهِ وَلَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰه

Bismillaah, tawakkaltu 'alallaah, wa laa hawla wa laa quwwata illaa billaah

In the Name of Allah; I put my trust in Allah, and there is neither power, nor might except with Allah.

10. On entering your home, say:

بِسْمِ اللهِ وَلَجْنَا وَبِسْمِ اللهِ خَرَجْنَا وَعَلَى رَبِّنَا تَوَكَّلْنَا

Bismillaahi walajnaa, wa bismillaahi kharajnaa, wa 'alaa Rabbinaa tawakkalnaa

In the Name of Allah we enter, and in the Name of Allah we leave, and in our Lord we put our trust.

On entering and leaving the Mosque

11. Upon entering the Mosque, say:

بِسْمِ اللهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللهِ

اَللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِك

Bismillaah, wassalaatu wassalaamu 'alaa Rasoolillaah. Allaahum-maftah lee abwaaba rahmatik.

In the Name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, open the gates of Your mercy for me.

12. When you leave it, you should say:

بِسْمِ اللهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللهِ

اَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِك

Bismillaah, wassalaatu wassalaamu 'alaa rasoolillah. Allaahumma innee as'aluka min fadlik

In the Name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, I ask You of Your favour.

On Hearing the Adhan

13. When you hear the call to prayer (the adhan), say as the mu'adh-dhin says, except when he says:

حَيَّ عَلَى الصَّلَاة، حَيَّ عَلَى الْفَلَاح *Hayya alas-Salaah* "Come to prayer" and *Hayya alal-Falaah* "Come to success", you should say: *Laa hawla wa laa quwwata illaa billaah,* after each statement.

After the Adhan say,

اَللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ

Allaahumma Rabba haadhihid-da'watittaammati, was-Salaatil-qaa'imati, aati Muhammadanil-waseelata wal-fadeelata, wab'ath-hu maqaaman mahmoodan-illadhee wa'adtahu

"O Allah, the Lord of this perfect call and the established prayer, give Muhammad *Al-Waseelah* (a high position in Paradise) and Al-Fadeelah (a rank above the rest of creation), and raise him on the honoured station which You have promised him."

When you have finished it, ask of Allah and you will be given it.

The Prophet (ﷺ) said, "The supplication which is made between the adhan and the iqamah is not rejected." (Abu Dawood)

Exercises

A. Fill in the blanks with suitable words.

1. Du'aa is a great _____ in the hands of a Muslim.
2. A Muslim must make sure that his _____ is lawful.
3. A Muslim can call upon Allah for both _____ and _____ benefits.

B. Write a brief note on the etiquette of du'aa.

C. Answer these questions.

1. What is du'aa? How did the Prophet (ﷺ) describe it?

2. List some etiquette for du'aa.

3. A person may supplicate to Allah in his own words. However, what is the recommended way of doing du'aa?

D. Activity

Learn the beautiful du'aas in this lesson and practise them in your daily life.

Chapter 38



(اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللّٰهُ عَنْهُ)

"A Muslim is one who avoids harming Muslims with his tongue and hands, and a muhaajir (migrant) is the one who abandons that which Allah has forbidden." (Al-Bukhaaree)

(مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ)

"Part of someone's being a good Muslim is his leaving alone that which does not concern him." (At-Tirmidhee)

(خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ)

"The best among you are those who learn the Qur'an and teach it to others." (Al-Bukhaaree)

(بَلِّغُوا عَنِّي وَلَوْ آيَةً)

"Convey to others on my behalf even if it is a single verse." (Al-Bukhaaree)

(اِتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ)

"Save yourselves from Hellfire even by giving half a date in charity." (Al-Bukhaaree and Muslim)

(لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ)

"The person who severs the ties of kinship will not enter Paradise." (Al-Bukhaaree and Muslim)

(لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ)

"None of you will be a believer until he loves for his [Muslim] brother what he loves for himself." (Al-Bukhaaree and Muslim)

(لَا ضَرَرَ وَلَا ضِرَارَ)

"There should be neither harming, nor reciprocating harm." (Ibn Majah)

Exercise

Memorise the sayings of the Prophet (ﷺ).